RARE BOOK COLLECTION
LIBRARY
UNIVERSITY of
PENNSYLVANIA

in ancient
d. All items may
ly immediately after
al

9 **ANTIPHONA**

leaf on vellum, 2 pa

J. R. P. Forrest

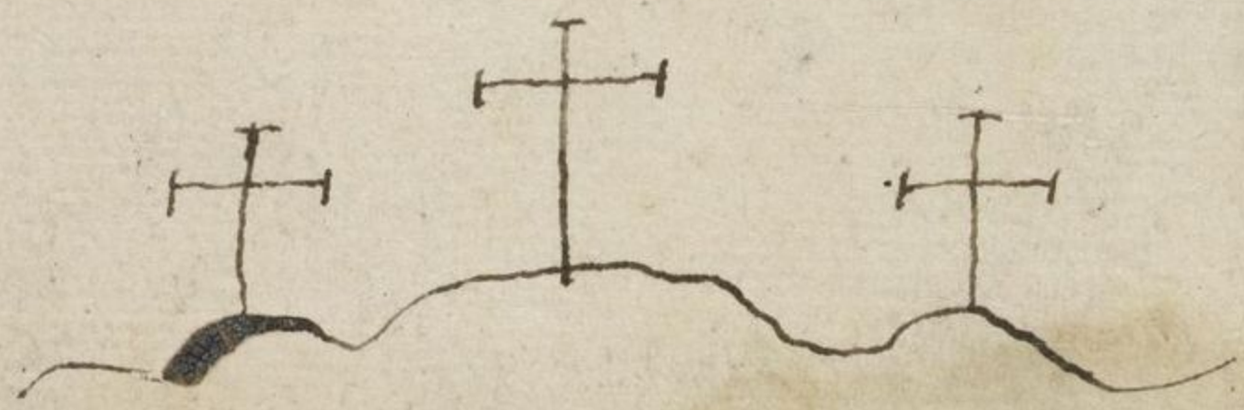
Edinburgh

~~Eng 30.~~

Ms. Codex 240

Vir sapit qui

pauca loquitur



RARE BOOK COLLECTION
LIBRARY
UNIVERSITY of
PENNSYLVANIA

Ms. Codex 240

Edinb
31

1064

CERTEIN SPIRITUALL EMBLEMS.

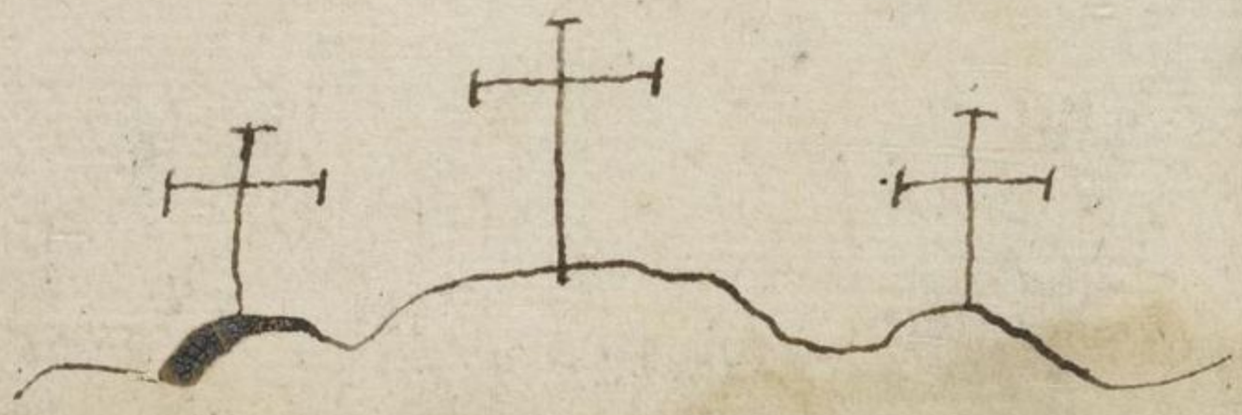
Emblems or shorte saiengs with theire expositione for some of them..... And of these Emblems some yea perhaps manie are of one and ye sellfsame sense or meaning etc.

Manuscript on 116 leaves of paper, sm. 8vo (6 1/4 : 4 inches), vellum.

England second half 17th century.

Vir sapit qui

pauca loquitur



Ms. Codex 240

Be ye humbled vn=
der the mightie han=
de of God. 1 Pet: 5c.

Certein spirituall
Emblems or shorte saiengs, wth
theire expositions for some
of them. But for others
of them, ye soule will better
knowe of herselff, how to
vnderstande & make best
vse of them (when she
is come to case of spirit
fittest & ablest for ye
vse of the) then she
can meerlie by a=
nie mans expo=
sition or tea=
ching.

And of thes Emblēs,
some, yea perhaps manie,
are of one & ye selfsame
sense or meaning (in effect)
wth some others of them;
but yt maie be tolerable
in regarde a good thing,
yea the best things, as
be those in their nature
cannot be too often ru=
minated on by a soule

soule capable of them, because
such things are as it were
the whole exercise & susta=
nance of her spirit; and being,
as they are, expressed in va=
rious tearmes or loathing to
her spiritual appetit, like
vnto diuerse meates of the
self=same kinde of meate
but dressed in another ma=
ner, or compounded with some
other matter. But indeed all
conceits & apprehensions wch are
trulie spirituall, do tende
(and approach neerer by how
much wch more spirituall they
be) to one thing, wch is the
diuin simplicitie being wch or
Vnum necessarium (the
wch simplicitie is attained vn=
to by an answerable sim=
plicitie in soule); and there=
fore no maruaile, they re=
sertake much of one sense,
though expressed in diuers
tearmes; and so farre as
they are wanting in sim=

plicitie

they cause of Lesse fastidium

simplicitie or spiritualltie, so
much ye more partake they
of sense, and ye lesse of spirit,
as do diuers of ye ensueng Emb=
lems much partake of sense,
though they tend towards yt
wch is more spirituall. In
expressments of matters that
are spirituall. I think
The shorter the sweeter
as the English prouerbe
is, by reason such things
can hardlie be expressed,
and lesse vnderstoode by
the inexpert, and ye expert
need them not, vnderstand=
ing them better by experiece.
Wherefore Ancient fathers
neuer medled (or at least
not much) wth expressement
of meere spirituall or mis=
tick matters, for reasons,
wch as I think, I haue
alls where specified. Denu=
dation of spirit towards wch
all spirituall exercisers do=
tende (that is a seperation
and cleanising of it from all

all created images) and some
other such like matters, being yᵉ
immediat meanes or disposition
for spiritualitie, but not being
spiritualitie it selfe, maie by
sensiblie wordes be expressed
somewhat (not wholie) to yᵉ
vnderstanding of others, though
inexperte; but so cannot yᵉ
meere operations of yᵉ spirit
it selfe, much lesse can the
inactions of yᵉ diuin spirit
vpon yᵉ human. But more
able, perfectlie, and profita=
blie, maie yᵉ waie & more
meanes tending & leading to
the foresaid denudation of
spirit (wᶜʰ is but yᵉ verie selfe=
same, as pouertie in spirit
to wᶜʰ our Sauiour in yᵉ Ghos=
pell hath promised a beati=
tude) be expressed & taught
by sensible wordes, as is done
by Blosius and other spirituall
writters, & Readers are
capable thereof, such waie
and meanes consisting in yᵉ
exercise & prosecution of

of praier and of all kinde of
vertues, wherof two being
Patience & temperance
in ꝑticular preceded treatise
I haue after ꝑticular maner of it,
discoursed of, as tending in par=
te & forsomuch in a spiri=
tuall disciple to ꝑticular foresida
deundation of spirit, wch is the
neerest disposition to ꝑticular diuin
vnion, (wherein consisteth
mans beatitude) that is an
vnion of the mans simplifi=
ed spirit wth the Diuin, wch
of its nature is simplicitie
it sellfe.

The trueth is wch the Au=
thor through indisposition of
bodie and senses founde him=
sellf vnfitte & vnable for
long matters, wch made him
exercise himsellf in thes
shorter, and content him=
sellf therewith.
Allso for ꝑticular vse of some wch
vnderstande no latein,
I was desired to English ꝑticular

the laten, and so I haue
donne, though they be not so
proper for that Language.

But now lette vs beginne
wth our Emblems or short saie-
ngs themselues.

Beatum sentit se,
qui non sentit se.

He feeles himself to be
Who feeles not himself at all.
happie

A man cannot spiritu-
allie contemplate or Loue
God, till he be come into
a state of spirit, that is
aboue sensualitie & senses
of ye bodie, in wch case being

for

for ye time he feeles not him-
selfe, yt is to saie, his naturall
corpulencie, being become as it
were nothing but spirit, ye wch
alone is vnible wth God the
most absolute and purest spirit.
And the soule being in such
case as it were abstracted
from her corporall substance
and thereupon vnited to God,
maie rightlie be saied not
to feele herselfe, & yet feele
herselfe to be happie, in that
she findes herselfe vnited to
God, wherein alone true
happines consisteth. such ab-
straction from sensualitie
& senses is ye happie loosing of
her owne meeting & feeling yt
is treated of some what lard-
gelie in ye 43 and 44th Chap:
of ye booke called ye Clowde,
which losse of meeting &c: the
Author there sheweth to be
ye necessarie & neerest dispo-
sition & enablement of the
soule for ye exercise of the
diuin loue, the worke where-
of is ye whole subiect & scope of
yt booke.

Tu vis me
Et non ego te?
Longiss=imè
Sit hoc a me.

How wouldest have me;
and shall not I will thee?
Most farre be ỹ from me.

This ỹ soule speak=
eth to God.

Domine, nihil possum sine te,
Domine, omnia possim per te.

Da ergo vt possim,
quod non possum.
Lorde, I can do nothing wth=
out thee;
Lorde, I maie do all things
through thee;
Graunt therefore that
I maie be able,
to do ỹ that I am not able.

Sola Spes Superest.

Onlie remaines hoape.

When ℨ consider how ỳ my whole life past, hath ben nothing but sinne, vanitie, follie, and sellf=seeking, and euen nothing at all wiselie (no not according to ỳ worlde) sincerlie, meritoriouslie, or faithfullie donne or suffred by me; and how ỳ at ỳ present it is in like maner wᵗʰ me, and so ṫhough my frailtie liklie or not improbablie to be while ℨ liue, ℨ haue nothing to betake my sellf to, saue onlie Hoape, ỳ wᶜʰ yet ℨ durst not vsurpe, but ỳ the diuin goodnes imposeth it on me, and not onlie inuiteth, but allso commaundeth me to hoape in him, and so ℨ maie comforte my sellf saieng

ṫo

to myself, that

Sola Spes Superest

Onlie remaines hoape to me
and that suffiseth.

for this hoape is not, nor can
be wth out faith & charitie,
but is grounded thereon, as a
foundation. And hoape it-
sellf is of that worth & ex-
cellencie, wch S^t Paule said
(and so are we to esteeme
of it) Spe salui facti sumus)
(Rom: 8:) through hoape
we become Saued; and
Spes non confundit (Rom: 5^e)
nec confunditur. Hoape
doth not confounde, nor
is confounded. And thereup-
pon my soule looking up to-
wards God, sigheth & saieth;
Nothing is left me
Saue hoape in thee.

Domine, vbi sint omia mea
tu scis.
Lorde, where all my things be

be thow knowest.

This was ye saieng of St. Paulinus ye Bishop (as we reade in his life in ye breuiarie) who hauing geuen & bestowed all ye temporall substance he had on ye poore & other pious vses, & being fallen to be a captiue in ye heands of certein barborous people, who expected ye he wou= to redeeme himself wth money, looking vp towards God, he spea= ke vnto him in those wordes; Domine tu scis &c:

But ye spirituall disciple speaketh those words to God, on= lie in a spirituall sense as if the saied Lorde thow knowest where all my affections and desires be, & ye is onlie in thee?

Vtinam essem sine me,
Vt sim totus in te.

I Would I were wthout myselff,
ye

that I might be wholie in ^{ce} ^{y}.

This ^{s} ^{y} soule speak-
eth vnto God.

Without her sellf, ^{y} ^{t} is, abstrac-
ted from all euill naturall
desires & inclinations, to ^{w} ^{ch} case
if she were come then shoulde
she (as to her ~~sor~~ spirit) become
wholie translated or transfor-
med into God.

Nonne Deo Subiecta erit anima mea ^{i}.

Shall not my soule be subiect
vnto God. ^{i}

These are ^{s} ^{y} wordes of ^{s} ^{y}
Prophet in ^{s} ^{y} Psalme.

This question ^{w} ^{ch} the soule
makes as to hersellf, geueth
her occasion wholie to resigne
& subiect her sellf to God & his
will concerning all his iudgments,
prouidence, & permissions about
her, for soule, bodie, or other waies.

Vtinam non essem, quod sum;
Vt tu sis; quod esse debes;
I would I were not yt that I am,
that thou mightest be yt that
thow shouldst be.

This ye soule speaketh
and wisheth vnto God.

The soule finding herself
to be replenished wth proprietie,
sellfwill, & sellfloue, yt are
mania obstacles to ye descent
and working of God wth in her,
wisheth & praieth yt those
obstacles maie be removed,
whereby yt donne, God might
(as he would) be all in all
wth in her, wch God desireth
and well deserueth to be.

Disce te resignare,
Disce Confidere.
Learne to resigne thee;
Learne to Confide.

of some Aduersitie vpon ye case of

This the soule speaketh to
herselfe as in ye presence of
God, for the rowsing vp of her
selfe to Resignation & Confidence
especiallie ye happened and fallen,
or feared will fall on (her).
Resignation breeds Confiden-
ce, and wthout Resignation
there is no Confidence. for
the vnresigned hath not the
heart to confide; And when
he commeth to be well Resig-
ned, then (and not before)
groweth he to haue Confi-
dence.

And ye confidence consis-
teth in this yt the soule
firmelie perswadeth & as-
sureth herselfe, that God
out of his infinite goodnes,
power, and wisedome in and
by euerie thing yt he sends
or permitts to fall on her, in-
tends & (for his parte) will
effect her greatest good,

good, though she be not able
to discerne how, as who is
vtterlie vnable to penetrate
his infinit power and wise=
dome.

Nihil volo, sed vt
tu exalteris;
ego deprimar.

I desire nothing, but yt thow
maiest be exalted,
and I depressed (or kept
vnder foote) by all men.

This yt soule speaketh to God.

Solus es,
et Solus esto.

Thow onlie art,
and euer onlie be.

This yt soule speak=
eth & wisheth vnto god.

Which is ye he haue ye whole
& sole dominion as it verie dig-
num et iustum est, that he
he haue it in this life as
he absolutlie hath it in
heauen; and namelie in the
soules of men, ye alone of all
creatures heere are of wor-
th, they being created & or-
deined for seruice & good of
soules, and ye soules themselues
for ye seruice & honour of God,
wth their owne haffines caus-
ed thereby. It is onlie or pro-
prietie of will (wch therefore
is to be abandoned) ye contra-
rieth ye due dominion of God
in & ouer or soules, and vsur-
peth to it self most arrogant-
lie & rebelliouslie ye dominio
so due onlie to God, & will
not permitte him (so farre
as it is able to hinder it) ye
God be & raigne alone,
but intruds it self & routs
raigne wth him, if not wth-
out him.

Spiritus Carnem et ossa
non habet.
A Spirit hath no flesh
nor bones (saied our Saviour).

True and perfect
spirituall men though liuing
in bodie, yet as for being car=
ried a waie by the inordina=
te motions & desires of the
bodie, they are as bodilesse
spirits.
yet liuinge in bodie they
haue three good vses of it.

The first is, to do gooc
corporiall deeds wch are to be
donne by ye bodie namely
vertuous deeds; besides what
vse ye vnderstandings hath
of it for corporall images it
minestreth vnto it for its
workinge.

The second is for meritorious
correction of the inordinate
risings & desiers of it.

The third, is for to yeild

matter

matter of meritorious sufferings
by it through sicknesses & other
bodilie vexations.
As for other respects, that ma-
ie draw them to sinne,
they are as bodiliesse spirits;
to wch case we are all
to aspire, whereby we maie
haue our bodies for or good,
and not haue for or harme,
as we now haue them.

Vtinam confunder, con-
tundar, ac conterar in
me;
Et sic ad nihilum redi-
gar coram te.
Dein, Salubriter reuiuis-
cam in te.

I Would to God, I were confounded, battered, and bruised within me, & so maie be

be brought to nothing before thee;
and thereupon maie spring vp
againe, & liue anew in thee.

This ye soule speaketh vnto God.

There is no new life till the old be expired.
No life in spirit, till the carnall life be become as dead through mortificatiō.

No life in God, till we be as dead to our selues.

Vtinam non essem, vt esses.
I Would yt I were not, yt thow might'st be.

This ye soule speaketh vnto herselfe.

I would by my proprietie of
will be & subsist of myselfe
without due relation to ye
diuin being, y cannot haue
his full & due being, so long
as I arrogate & vsurpe
my owne being as of myselfe,
the wch I do by reseruation
of my will to myselfe, that
hinders God to haue his ab-
solute will & being; his will
and being but one thing;
And by the said wish I desire
such my false & vsurped be-
ing, maie be relinquished
& destroied; and then will
God haue his whole and
iust being, and in it I shall
then haue my due and hap-
pie being, that consisteth
of a totall dependance of
him, and relation to him.

Te tibi.
Thee for thee.
This the soule spea-
keth

speaketh to God, desiring to pos-
sesse him; As if she had sai-
ed; I desire thee; not for my
owne sellf, but for thy owne
sellf; that is for thy finall ho-
nour, that is not without my
happines; the wch consisteth
in my possessing of thee, and
being possessed by thee, which
maketh an vnion of the two
spirits. And such petition
hath puritie of intention
in it, which other petitions
haue not.

Nihil admittam Vetitum,
nec licitum cum affectione,

Nothing will I admitte, that
is vnlawfull;
Nor that that is lawfull
will I admitte wth affectiō
to it.

The observing of those two

points

points containeth in it whatsoeuer maie pertein to the saluation or perfection of or soule, that is harmed by nothing but by doeng of yt that is vnlawfull in itselfe, or it being a thing lawfull in itselfe, we adhere thereto by affection or loue to it, for the things sake, or rather (finallie) for our owne sakes, whereas nothing but God, and in him or for him, is to be loued or affected; and all other things, onlie to be vsed (so farre as they be of vse for it) for his loue & seruice.

Sim quod sum; id est Nihil.
Esto quod es; id est; totū.

Lette me be yt that I am; that is to saie; Nothing.

Be thow that yt thow art, that is to saie; All that is.

This is ye wishing & saieng
of ye soule vnto God, both
as concerning herselfe in
regarde of God, and
as concerning God in re-
garde of himselfe.

This conteineth ye humilati-
on (that is a kinde of anni-
hilation) of the soule vnder
& towards God, with an ans-
werable exaltation of God,
whose exaltation by vs is
the greater by how much
our humiliation or annihila-
tion is the greater: we
of ourselues are nothing, &
God of himselfe is all things;
In knoweng of this, and liuing
according to it both in our
interiour, and exterior, con-
sisteth a life of humilitie,
that is a kinde of Angeli-
call life and haffines, the
wch in Angells aswell as in
vs consisteth in humilitie

&

and in ye diuin Loue yt neces-
sarilie ariseth out of it or acco-
paanieth it. such case of hartie
humilitie, was ye Psalmist in
when he saied; Ad nihilum
redactus sum; I am redu-
ced (or brought) to nothing;
and likewise when he saied,
(as he doth in another psal:)
Substantia mea tanqua
nihilum ante te, My
substance is as nothing
before thee, O Lorde.

So the same effect are
allso thes other wordes of his (yt
are in another psal: Vniuersa
vanitas, omnis homo viuens;
that is; Euerie Liuing Man
of himself is nothing but meere
vanitie, yt is to saie; Nothing
at all, or hauing no being
at all; whereby ye see in ye
prophets writings ye wordes or mat-
ter of annihilations & in his spir-
it & life (out of wch he so spea-
ke) ye practise of annihilation.

Da quod iubes,
et iube quod vis.
Enable me to do yt that thow
commaundest,
and commaunde me what
thow willt;
as if he had saied; for
care not then how great or
harde matters thow commau=
nde me.

This is yt saieing of St
Augustin, (and yt
a most excellent
one) vnto God.

Improperium expectauit
cor meum. psalm: 68. 21.
My heart (saieth the psalm)
hath expected or Looked for
reproach,
vpraiding
& scorne,

contempt,
neglect,
slander,
disgrace,
dispite;
detraction!
bitter obiection,
ill newes,
indignitie,
terrour
deniall of my request,
crosse vsadge
contradiction of will.

Allwaies to expect such
things (as ye Prophet did)
enables one to vndergoe
them (when they happen)
not onlie to auoiding of sine
& imperfection & of increase
in euill habits, but allso to
his merit, and increase in
the habit of vertue. And
St Gregorie (as we haue

it

it in his homelie in communi
Martirum in o^r Breuiarie
teacheth vs to the same effect
saieng; Minus turbant venien-
tia, quo fuerint præscitæ,
et minus iacula feriunt
quæ præuidenter; et nos
tolerabilius &c: Euills (or
crosses) coming on vs do the
lesse troubl vs, by how much
they were if more foreseen;
(or expected) before they hap-
pened; And on if other side
if we do not so forethinke &
forearme our selues, but
remaine as it were aslee-
pe & in securitie, a store
or matter for inordinate pas-
sion suddenlie (as frequent-
lie they do) arising & rush-
ing vpon vs, will endanger
the oppressing of vs. And there-
fore he is securest & hap-
piest, who is best forearmed,
which cannot well be
without some forethinking.

Ignis, Crux, bestiæ, confractio
ossium, membrorum diuisio,
et totius corporis contritio
et tota tormenta diaboli
in me veniant; tantum
christo fruar.

Lette come vppon me
fire, crosse, deuowring beasts,
breaking & bruising of my bones,
the diuiding & cutting of all ye
partes and members of the bo-
die, and the grinding of the
whole bodie as corne is be-
tween two millstones, and all
the torments yt the diuell
can deuise and (by Gods per-
mission) laie on me; onlie
lette me enioie Christ, and
I care not.

Those were the
wordes of St Ignati-
us the Martir pre-
pared to be deuowred
by lions as he short-
lie after was.

Nudus egressus sum a te,
Nudus reuertar in te.
Naked & came furth
from thee,
Naked lette me retorne
in to thee;

This ye soule speak-
eth vnto God, in a
spirituall sense, though
Jobs: words (whence
thes are taken) were
in a more corporall
sense.

Our soule vpon ye creation
& infusion of it into the bodie
proceeded from ye diuinitie in
a most perfect simplicitie &
puritie & void of all created
images, and consequentlie
free from all ~~crea~~ inordina-
te loue to creatures, and
till she be restored againe to

such

such puritie & simplicitie she
is not disposed or fitte for regres=
se & retorne into the diuini=
tie, wherein alone her hap=
pines consisteth, and towards
wch she euer aspireth & ten=
deth, and by ꝑ foresaid wor=
des of hers crauеth it of God.
But it will not fullie be
effected till she be gotte to
heauen, and then it will
be. In the meane time
she doth heere what she
can towards it, and verie
much maie she do through
the grace of, especiallie by a
meane wth out which she doth or
can do litle or nothing to=
wards such cleansing and
restitution of the soule.

Imperet tibi Dominus.
Our Lorde Commaund thee.

So saieth ꝑ superior

superior soule to the sensua-
litie arising against reason,
that findes itselfe as of itselfe,
ouer weake to suppresse such
inordinate rising; Euen as
the Archangell Michaell
(as is written in ye Epistle
of St Jude) vsed those ve-
rie wordes towards ye vtter
subduing of ye Diuell, with
whome he was then in
combatte but founde him=
selfe vnable as of himselfe to
gette the victorie ouer him;
and thereupon vsed ye name
and commaund of the Omni=
potent Lorde, for to supplie
his owne feeblenes in it,
saieng to the Diuell; Im=
peret tibi Dominus; our
Lorde commaund thee.

& desire nothing
but yt thou maie
be satisfied.

this ye

This the soule
speaketh vnto God.

In tribulatione.

Iesu, Iesu;
esto mihi
Iesu.

In tribulation.

Iesu, Iesu,
be vnto me
a Iesu.

Willing & nilling,
Laie aside Louing & hating,
Fearing & hoping,
Ioieng & sorroweng.

Those passions or affections (as to all transitoria accidents and things) are to be reiected and mortified, because they are enimies to indifferencie or resignation, in wch alone is founde the peace of God, and happines of soule.

And all is but vaine and transitorie, saue onlie the knowledge & Loue of God for himself. All other knowledges & loues, corporall health or sickenes, strength or debilitie, hunger & thirst or satietie, heate or colde, ease or peine plentie or

or want, delights or torments,
consolation or desolation, light
or darknes; imprisoment or
libertie, exile or honnour, estimation
or disgrace, life or death; All thes of
themselues are but indifferent
things, and maie be vsed either well
or ill, and are transitorie and as
nothing, saue onlie so farre as God is
loued & serued in them or by them.

Onlie the diuin loue abideth for euer
and so doth in its reward, euerie
thing done for ye diuin loue.

So the same effect God
reuelled vnto Balthassar Al-
uarez an holie man of ye
order of ye Societie of Jesus

(as

(as we reade in his life)
saieng; Nothing is good but
that which Lasteth
for euer; nor euill (or hurt-
full) but that which
endureth for eternitie.

Vtinam esses sine me.
& would thow were wth out
me.

That is without impedimen-
ts in me.

his a[ny] soule
wisheth & speaketh
vnto God, concerning
herselfe.

God cannot haue his will
in me or about me by rea-
son of [the] impediments he findes
in

in me both through my cor=
ruptednes nature, and my owne
contracted euill habits, the w^ch
if they were not, or were
removed w^th donne arraie,
my soule shoulde furthwith
receaue God into her w^th
fullnes of grace & gracious
supernaturall & beatificall
workings of his.

+ Nihil sum,
et nihil sim.

I am nothing,
& lette me be nothing;

which is to continue
at all times as it
were in my nothing.

Perfect soules remaine

allmost

allmost allwaies in this their
nothing; but those who are
not come to the state of
perfection as yet, but are
in some forwardnes towards
it, they finde & feele their
nothing onlie in time of their
ordinarie recollections; at
o their times they finde them=
selues to be more full of
themselues, that is to saie,
to be more of sensualitie
then of spirit; but in re=
collection they finde them=
selues some what elevated
in spirit and abstracted
from sensualitie, & so
feele themselues, w^ch is
their spirit, to be as no=
thing in regarde of sensu=
alitie, that is all corpuk=
enc'a, as y^e spirit is all spir=
it, and nothing grosse or
corporall.

Lena me supra me,
vt sim totus in te.

Raise me vp aboue myt
that I maie attaine tsellf,
to thee and be wholie come
to be in thee.

This is ye desire
of the soule vnto
God touching her
sellfe

So long as she liueth
w^th in her sellf, that is to
saie, in her owne naturall
& proprietarious desires, she
is as a stranger to God;
but if God (who onlie can
do it) would be pleased to
drawe her out of such
naturall condition of hers,
especiallie by geuing greater
grace & vigour to her will

for

for the elevation of it
vp towards himself, she shou=
to ascend into him, and the=
re wholie be, that wou=
to be the consummation
of her happines.

Nihil nihil velit.
totum totum habeat
Sette nothing, will nothing.
Sette all haue all.

This is ye wishe of
the soule both as
to her self as in
regarde of God as
to God out of her
immediat regarde
of him.

Which is that she who
is nothing of herself, but
depends wholie of God, will

or

or desire nothing, but what
God would haue her to
will or desire; and that
he who in himself is all in
all (as being ye origin & cau-
se of all things), haue
all things according to his will,
without anie kinde of re-
sistance or retraction, and
namelie (wherein all con-
sisteth) that he haue
the wills of all reasonable
creatures totallie conformed
to his diuin will.

Iute me
tibimet
totum da.

Do thow thyself
geue me wholie
to thy owne self.

This the soule speaketh
to

to God, desiring him so
efficaiouslie to moue and
worke within her, that
he himself bestowe her
wholie on his owne self,
yet by the meane of her
free will wch he so effica=
ciouslie moueth; and wth
out such his motion and
working, she couth do no=
thing in the matter.

Domine bonum est,
nos hîc esse.
Lorde, it is good for vs
to abide heere.

This the Apost=
les saied vpon the delig
ht they tooke in behotding
the transfiguration of or
Lorde; But I knowe
not where otherwise
in this life the soule

maie

maie more wishinglie and
properlie speake or think
those wordes, then when
she sees herselfe transfigured
or transformed into God accor-
ding to the maner of this life
the which is donne by a perfect
vnion wth him, being for the
time abstracted from all
thought of creatures, the which
case is so pleasing to her for
the time it lasteth (wch
cannot be long by reason of
the bodie drawing downe
her from such vnion) that
she heartilie wisheth or
saieth in her minde; Lorde,
it is good for vs to abide
heere still (in this case).

Nihil Sum,
Domine Nihil Scio,
Nihil habeo
Nihil possum,
Nihil volo praeter te,
Nihil recuso subire propter te

Lorde

I am nothing,
I knowe nothing
I haue nothing,
I can do nothing.
I desire nothing
but thee,
I refuse not
to vndertake or
vndergoe any
thing for thee.

I am nothing as of myselfe
but my being depends of yee
and thy being in me; and
if thow didst subtract thy pre=
sence from me, I shoulde
be reduced into that same
absolute nothing and no being,
that I was in before I
~~in before~~ I was created.

I knowe nothing as to
walking supernaturallie to=
wards thee, but the light

&

and knowledge thereof must
come supernaturallie from
thee; the naturall know=
ledge that is in me by
the meanes and vse of my
senses, being wholie insuffi=
cient and but meere ignora=
nce as of themselues to leade
or direct me towards saluati=
on.

I haue nothing as of myselfe
in soule, bodie or other wa=
ies, but as I hold them, nor
make vse of them, other=
wise then he pleases or
permittes; And all y I haue
is but for vse, and not
for affection; for God onlie
is to be affected & loued
by me, and all other things
onlie to be vsed, so farre
as they maie be of vse
towards such loue.

I had them from God, so can I not

I can do nothing without
thee; for as God is y cause
of my being, so is such cause
the enablement of my doiengs;

and

and without him I could do no=
thing.
I desire nothing but thee;
for for thee onlie was I cre=
ated, and nothing besids thee
can satisfie me.
And since I depend so holie
of thee why should I refuse
to suffer or undergoe anie
thing for thee; especiallie
since all y^t I shall suffer,
thow intendest for my good.

Paratum cor meum Deus
paratum cor meum.

My heart is readie, O
Lorde, my heart is re=
adie psa:

the true & sincere
pronunciation heerof unto
God, requireth a great
promptitude for resigna=
tion in all things, w^th

an

an answerable habit of mor-
tification in soule. But yet
other soules though much imper-
fect yet labouring towards
perfection, maie also according
to their measure & maner
and as sincerlie as they can,
produce and professe vnto
God, according to the wordes
aboue expressed;

Vtinam regnes sine me.
& would thow didst raigne
without me.

This the soule speak-
eth to God, wishing him
to haaue the whole domi-
nion w^th in her, mouing,
guiding, and ruling all & accor-
ding to his owne will and
pleasure; and beareauing
her of all self=dominion.

op her senses and powers
in all things

And

And in effect it is as to
praie; adueniat regnum
tuum; thy kingdom come.
The soule in her corrupt
nature is totallie ambitious,
and desireth to haue her
owne will and waies in
all things, and so to beare
all the swaie. But by
this praier she seekes to be
bereaued of yt humour, & to
become imbued wth a contra-
rie, that is diuin. Those
wordes are taken out of
the saieng (though somewhat
to another purpose) of St
Paule to the Corinthians
(1 Cor: 4, 8) ye reigne
without vs, and would to
God ye did reigne. &c.

Vtinam crucifixus,
mortuus, et sepultus,
subaudi essem spiritua-
liter.

Crucifixus, quoad propriam voluntatem, seu vana desideria,

Crucifixus tamen non est adhuc plene, sed pœna, mortuus; vel est quasi semimortuus.

Mortuus; id est, verè, perfectè, et integrè mortificatus.

Sepultus; viz; positus et stabilitus in æterna et profundissima obliuione seu sepultura omnium rerum et cogitationum in vilum.

I would to God, I were, Crucified, dead, and buried; that is to saie; spiritualie.

Crucified, as to proper will, and vaine desires. But yet a crucified man is not yet fullie dead, but is as it were hallf= dead, but and therefore he praieth farther, that he were,

dead; that is; trulie, perfectlie, and entierlie mortified; and not onlie to be dead, but allso to be

buried; that is, placed and settled or established in an eternall and mo= st profounde sepulture or obliuion of all vaine things with the cogita= tions of them!

Regnum meum non
est de hoc mundo.

My Kingdome is not of
this worlde.

So saied (and minded
according to his humanitie) was
our B. Saiour; the wch
saieng & answerable life of
his, maie iustlie admo=
nish all religiouslie profes=
sed persons to neglect, yea
and contemne all the hon=
ors, praises, applauses, fauou=
rs, & goods of this life, but
especiatlie whatsoeuer ten=
deth to pride & is apt
to derogate from humilitie
as be all those things
now lastlie as mencioned
by me; and therefore as
to all such things, when
the thoughts of them seeke

to

& goods, fauours & whatsoeuer

to moue the minde of a religious man, he is to answere them and himself concerning them, saieng; My kingdome is not of this worlde; but must (as he well hoapeth & tarrieth for it) be in the future worlde, where is true, absolute, and euerlasting honour and glorie, the wch by no other meanes is so properlie attained, as by neglecting the honors and dignities of this life, and embracing the contrare of them, especiallie as the matters and occasions of them do occurre, as frequentlie they will to them that be well prepared for them, being disgraces, vnkindenesses neglects, indignities contradictions, and other such like things done towards vs by others, which

our

our nature (that of it selfe
is veie ambitious, is a verted
from, and hateth. for nothing
do we more loue, then
to be loued, well thought
of, and honoured by others,
at least in their heartes:
and so long as we take de-
light therein, we make
our kindome to be in this
life, and thereby shall ha-
ue lesse of the future
kingdome, if we do not
vtterlie loose and cast
awaie the kindome we
affected in this life.

Habeas me,
non in me,
Sed in te, Domine Deus meus.

Haue me,
not in me,
but in thee, O my Lorde God.

hier meaninge is,
as if the soule had
saied to God, thus; viz:

Ego non possum capere te;
Sed tu potes capere me,
Ideo tu capias me in te.

I cannot take thee,
(that is to saie wholie,
because thow art infinite,
and I finite)
but thow canst take
me, (wholie)
and therefore do thow
take me (wholie) into thee.

(The said Emblema
the Auther sent
vnto another together
with the wordes follow-
ing; viz;)

Seeke to live and die
in

in the practise of this;
for it containeth all expropria-
tion and simplicitie in soule,
w^th a repose in the bosome
of the Diuinitie, for w^ch
you ~~wher~~ were made; and for
to gaine this
~~wich~~ ~~you were~~ you must
loose your selfe, and all other
things.

Spiritus Spiritualiter;

which is, that the spirit
workes spirituallie; that is,
when the spirit worketh
onlie and meerlie in and
by itselfe, and not by the
bodie, or by the senses of it;
and the higher degree of
elevation of spirit, and
remoter from bodie and
senses, one is come to,
the more spirituallie, and
subtilie doth he worke,
and the lesse the lesse,

but

but worketh with the grea=
ter motion or feeling in bodie
and senses; And the more
spirituall the working is,
the more still, quiet, and
easie it is; and the more
corporall or sensible it is,
the more vnquiet and grosse,
and lesse profitable for ye
soule; and for that cause
all resignations that are
in the said Stillnes & purite
of spirit, are farre ye
more pure & efficacious;
and therefore a spirituall
man in his exercise wor=
kes as bodilesslie as he can
in all quietnes, secrecie
subtilitie, and remotnes
from bodie ~~and~~ ~~all bodie~~
and all bodilie senses and
things. And this is for the
spirita to worke (as it is
proper and naturall to it)
Spiritualiter, Spirituallie.
To this verie effect wrife=
th allso the Author of

the

the booke called ye Clowde
(though in other wordes &
tearmes) the in his 46 & 47.
chapters, that are worth
your reading as to His matter:
while our (desire (saieth
he) is mingled wth anie
maner of bodilines (as it
is, when we rack and
streine our sellues in spirit
and in bodie together)
so long is it further from
God, then it would be,
if it were donne more
softlie and sweetlie in
soberues, puritie & depth
of spirit; thus saieth
the said Author. where-
vnto my self adde this
that followeth; viz;
Two waies doth ye spiritu-
all man worke spiritu-
allie. The one is (whē
he is in his spiritu all
exercisings towards God)

by

by as it were compressing and
perfectlie quieting, all motio=
ns, euen the least of all
that can be imagined or
be about ye heart, sensua=
litie, and senses, as if he
consisted onlie and wholie
of a spirit, and had no bodie
at all; this is perfection
as to this point. The other
waie is as in regarde of
some externe buisnesses
or affaires that he hand=
les or managges; thes he
performeth abstracted frō
them in spirit, and euen
somewhat like vnto an
Angell or other meere
spirit entermedling with
a corporall affaire; yea
if the man be trulie
perfect & totallie spiritu=
all (as a man maie be
in this life) he in like
maner carries himself ab=
stracted in spirit, euen
in matters that are meer=
lie imaginall or intellectuall,

es

as studies, considerations, and
such like things; likewise in
matters, wch besids the vse &
attention of the interior senses
and vnderstanding, haue
allso vse of the externe
partes of the bodie as other
of the tongue for preachings
or other speakings, of the
hands for penning or writing,
and so for other things, wherein
ȳ partes of the bodie
do concurre in some doengs
with the internall senses
and vnderstanding; ȝn all
thes matters the perfect
spirituall man ȝ saie car-
ries himself as abstract and
elevate in spirit, as he
doth in matters meerlie
corporall. But yet as to
such abstraction in the
buisnes of necessarie eatings
& drinkings, ȝ do not know
how farre the man maie
be able to carrie him-
self perfectlie abstracted

for

for the time, by reason
the worke he is in hande
with, is a kinde of sensuall
worke, and the soule per=
haps must in some measure
partake w^th the sensuali=
tie of the worke; but
howsoeuer we reade of an
holie man of the order
of S^t Francis (who liued
not long after S^t francis,
if he liued not in his time)
whose name was Rogerius,
that he was about ~~his~~
wont to saie, that his grea=
test labour or difficultie was
about his eating &c: and his
sleeping; for when he would
eate he endeauoured at
euerie morsell t^y he tooke
so highlie to elevate the
powers of his superior soule
into God, that he seemed
not to feele the tast of
the meate. This was
the practise of t^y holie

man,

man, especiallie when he did eate of meate wch was of much pleasing tast; but such practise is proper onlie for those wch are come (as it appeareth he was) to an habituall working in spirit, & meane who haue the habit of working meerlie spirituallie, the wch who haue, they worke wth all facilitie in it. And thus much touching this matter, the wch gaues ma occasion to admonish both for this & all ye other emblems both precedent and subsequent, that concerne spirituall exercisings, that no reader thereof do make vse of the same as to practise, till that he be orderlie come into abilitie for it, which neuer is till after manie (or at

least

least some) yeares first
spent in exercises more
of sense; and mania yea
the most part of euen
verie well-willed soules
neuer in this life attai-
ne at all to exercise
meerlie of spirit, but if
they dispose themselues ȣ
best they can towards it
by the precedent exercises
whereof all soules are
capable, they do well in-
ough & satisfie God there-
in, albeit they neuer at-
taine to such exercise
in spirit.

Da totum pro toto,
Vel potius nihilum pro toto.

-Geue all, to haue all;
or rather geue nothing
to haue all

God containeth in him all that is delightfull, profitable, or otherwise good, and nothing at all hath the soule of herselfe, yet if she would but acknowledge this truth & live according vnto, wch is by resigning vp herselfe to God, she should haue and enioie God, and in him and together wth him, all that is in himselfe, being fullnes of all happines. A freedome of will the soule hath in her, but she cannot vse it towards God or for anie good to herselfe save so farre as God through his grace shall moue or enable her will thereto; to wch motion of God if she will but conforme that freedome or liberty of will that is in her and that onlie of the diuin gift, and through his influxe into her, she shall come to haue all, by geuieng of that wch is nothing, as of itselfe.

Vanitas Vanitatum,
et omnia Vanitas
præter amare deum et
illi soli seruire.

Vanitie of vanities, and
all things are vanitie,
besids the louing of God,
and the seruing of him
alone.

Thes are wordes of ye
booke of ye following of
Christ, the foreparte
whereof concerning Va-
nities are originallie
the saieng of Ecclesiasti-
cus.

By this it appeareth
that onlie actuation in
soule towards God and for
God, and corporall deeds
for God, are good and

profitable;

profitable; all other things
come to nothing, and so are
but vanitie, and so farre
as there is sinne in them,
they are farre worse
then meere vanitie or
nothing, in regarde of some
miserie sinne causeth in
this life, but much geater
to be vndergonne in the
future. And what store
of vanitie do we discerne
to be in vs, and how litle
or scarse any thing of that
w.ch is trulie and onelie
good, being the louing and
serving of God for himself!
Therefore great reason
and necessitie haue we
of humbling ourselues to God
and for his sake to all others
whereby we maie become
disposed (there being nothing
ells but humilitie that can
dispose for it) for the
receauing of such gift of his
Loue from him, who

alone

alone is able to geue it
and cause it to be in vs;
in vertue of wch Loue so
had from him we maie
worke that wch maie
availe vs for eternall hap=
pines, all other things being
but as nothing or worse
then nothing causing mise=
rie and paine as sinne
doth.

Quid ad me,
Quid de me

What is it to me,
how thow dispose of me
since in this I maie rest,
that thow dost all for the
best?

This the soule
speaketh vnto God
about her sellf, desiring

him

him to dispose of her accord-
ing to his owne knowledge
and will, and not according
to hers, she being assured
that he best knowes
and intends his owne
honour and her good.

Those wordes Quid ad
me &c: are founded vpon
the wordes somewhat to the
like effect spoken by our Sa-
uiour to S^t Peter about S^t
John; viz; If I will haue
him to remaine &c: What
is that to thee? Quid ad
te? Tu Seguere me; Do
thow followe me; According
to which later wordes, we
maie imagin God to speake
to a soule, in the wordes
followeng; viz.

Quid ad te,
Quid de te?

Desere te, et Sequere me.

What matter to thee
how I dispose of thee?
Relinquish thee,
and followe me,
as I shall leade thee
wittelesse
and will=lesse;

that is to saie, by
such obscure, vnknow-
en, vnexpected, bit-
ter, or pleasant
waies, as I

Knowe to be most for
my honour, and thy good, that
are onlie and equallie
intended by me in the
guidance of thee.

The Summarie of perfection and Sanctitie.

1. To prosecute praier, especiallie that w^ch is spirituall, so farre as he is enabled.

2. To thinke speake and do all things, so farre as he knowrethe or maie knowe y^t God would haue him to thinke speake, or do.

3. To abstaine from all things, that God would haue him to abstaine from, both for thoughts wordes, and deeds so farre as his knowledge maie extende.

To

4. To suffer patientlie all
that shall fall vpon him
to be suffered, in soule, or
bodie, fame, externall
friends or goodds, or other wai=
es, & generallie in what=
soeuer is contrarie to his na=
turall will
all
And this for Loue
towards God for his
owne sake & worth.

Praie;
Do;
Abstaine.
Suffer.

Veria haffie he who can
do, and doth this;
And next haffie he, who is
in ye waie to do it.

Minus ipso, sc2 Deo, nihil curo.

I care for nothing, that is inferior to God himself.

I care not for heauen as to haue it wthout him.

I feare not Purgatorie nor yet Hell, if I maie haue him there.

Much lesse do I care for without him,

life or death,
health or sickness,
strength or debilitie,
Consolation or desolation,
Prosperitie or aduersitie
Paine or pleasure,

Riches

Riches or pouertie.

Onlie I would haue him, as he is in himself, and he is infinitelie aboue all those things and aboue all other created things. Maie I haue him with those things or w^th^out them, I recke not. All those things of themselues ought to be indifferent to me, and as things of nothing. If I haue him himself, I haue fullnes of all happines, and am satisfied by it, and can be satisfied by nothing ells. But if you aske me what this God is, I cannot make you better to vnderstande, what he is, ~~of your knowledge~~ the then by taking awaie or removing out of your knowledge the memorie of all created things (as Angells, men, heauen, earth, hell, elements, firmaments &c: and whatsoeuer that God

euer

euer made) and that remaineth is onlie God, who is and euer was euerie where and in all things; and whatsoeuer was, is, or can be dependeth of him, and he of nothing but of his owne self and so is all in all. He is not indeed in sinne. for sine is nothing, as the Glossa saieth vpon those wordes of S^t^ Johns Ghospell; without him was made nothing, that is to saie Sinne, saieth y^e^ Glosse. All the doings, and all the sufferings of man, seeme they neuer so good or so great, yet are they meere nothing saue so farre as God is in them.

Tandem aliquando
suscipias imperium
tuum Domine.

Come Lorde, and
now at length take
on thee thy Empire
that is most iustlie
due to thee wth in me,
and which I haue most
arrogantlie and iniust-
lie vsurped to myself mo-
st vnworthie of it, and
bereaued thee to whome
it euer was, and is, and
will be due by all titles.

This y soule speaketh &
craueth of God towards
her becomming totallie and
trulie subiect vnto him,
from whome hitherto
she had most iniuriouslie
subtracted her obedience
and loialitie & vsurped to
her self y Empire ouer her-
self y was onlie & wholie
due to y Diuin Maiestie
by infinite titles.

Liue better and die Sooner

The meaning is, that God calls vs not awaie (I meane out of this life) because we are not as yet so well disposed as he expecteth, and (~~though his~~) shall be (though this, for a goodnes) intendeth, we shall be for a good death. And therefore the better we liue, and yᵉ more willinglie we suffer afflictions for his sake, the sooner will he call vs to him, as being better disposed and prepared for him. But if he see vs to neglect all preparation, then we maie iustlie feare yᵗ out of his righteous iudgment he will yᵉ more

mare speedilie and as being
in dispaire of vs, call vs a
waie in our case of such
indispotion for him, and sende
vs to the place, for wch we
had disposed our sellues, being
the habitation wch is remotest
from his, and cleane con=
trarie to his. But they
who in some measure
though not in the grea=
test, do labour for a good
disposition, God (out of his
goodnes) vsuallie prolongeth
their lives, that they maie do
that in a longer, wch they
coulo not or woulo not doe
in a shorter, time. And
therefore when we see
that God graunts vs as yet
longer life, we maie well
esteeme it to be because
we are not as yet pre=
pared for death to his min=
de; But if we would

Liue better,
we shoulo
Die Sooner;

and

and so sooner attaine our fin-
all felicitie, God for his
parte is greedie of our speedie
and well comming to him
but he is more affected to'e
well, then to the speedie
and therefore spares the
speedie for the wells sake.
But indeed both speedie &
well are ye grace & gift
of God and depende of him
according to ye saieng of the
Apostle; non volentis, ne-
que currentis, sed miseren-
tis est dei. The mans
successe and progresse de-
pends not of his will or desire
nor of his running, but of the
mercie and goodnes of God
alone ye incites and enables
the soule to do what she
doth or maie do towards
such her willing running
and progresse. But indeed
rather because we haue
not as yet Suffred inough
then because we haue

not

not donne inough, & we can suffer but as he sendes or laies on vs, there= fore doth God differre our translation. our doengs, wch are as it were vol= luntarie do litle promote vs in comparison of those which are involuntaria as be matters of suffring, that come not from our owne election, but from God or from other crea= tures by his prouidence or permission. And those matters come not when nor As we would, but as God wills; and he geues grace to vndergoe them as he pleases, and all in a maner depends of him on= lie we haue some free= dome of will wch yet wth= out his grace is of no worth to vs. But yet there is one kinde of doeng, wch in itself is better & more absolutlie necessarie for the soule, then is

anie

6.

anie suffering alone by it
selfe; and that is actuation
of soule towards God
which is praier of the minde
or spirit. But they b both
helpe and promote the
one y^e other, as praier enab=
leth the soule to suffer,
and the suffering enableth
the soule to praie y^e better.
But of the two y^e praier
is much y^e more principall,
as being not onlie the mo=
st proper meane by which
God geueth grace & abili=
tie for all other well doeings
and well sufferings, but allso
being the ende of all su=
ch well doeings and sufferings. for
the^a chieflie serue and
tende for y^e better adapting
of the soule or spirit for
vnion with God, where=
in consisteth her finall
felicitie.

Anima mea in manibus meis Semper.

My Soule is allwaies in my handes.

So saied the ffalmist; and happie was he that coulde and did so saie of himself in veritie, and likewise happie woulde anie other ba-, that coulde likewise saie of himself; wch indeed none can properlie do, but ye perfect ones who are allwaies recollected in soule (though they do not allwaies actuate in it) and wch causeth them to haue their soules as it were allwaies in their handes, ruling all her mouiengs, and well observing and guarding her as to all

the

The thoughts, speakings, and
deeds ỹ proceed from her, that
they be all answerable to
reason and the will of God.
But while one is distracted,
the soule for the time
is out ỹ mans handes and she
thereby apte to be extrava-
gant, and to thinke, speake
and do things otherwise then
she should do. And for this
cause we see what great
need we haue of labouring
towards the foresaid state
of perfection; in wch alone
we maie trulie be saied
to haue our Soule allwaies
in our hande. The pro-
phet, saied not onlie that
his soule was allwaies in his
handes, but allso went far-
ther, shewing the good there-
of, saieng; et legem tuam
non sum oblitus, and I
forgatte not thy Lawe;
signifieng ỹ it was the keep-
ing of his soule allwaies in
his handes (wch is by recollection,

and

and vniting together the
powers of the soule) that
enabled him to observe ye
fullfilling of the diuin lawe
and will at all times. And
the Prophet continuas &
prosecutes saieng; posuerunt
peccatores laqueum mi-
hi, et de mandatis tu-
is non erraui. The
sinnes (by wch he intends,
the diuells) laied snares
for to catch me; that
is, to draw me into
sinne; but yet I did
not for all that straie
from thy commaunde-
ments, but stoode to
them; and yt was in ver-
tue of yt which he had
mencioned in his first wor-
des, wch was the hauing
allwaies of his soule in
his handes. A spirituall
man is allwaies recollec-
ted, but he doth not
allwaies ~~recollected~~, actuate,

nor

nor can he actuate, but
that he is w.th all recollected;
and being recollected allwaies,
he actuates when he pleá-
ses, which is verie frequent-
lie and as frequentlie as
his bodie will permitte him.

Te, Te, Te,

subintelligitur; Esse.

Thee, Thee, Thee;

to, be.

This is an acclimation
(with iterations) of y.e soule
vnto God, wishing y.t he
maie be, as he is indeed
or ought to be, all in all,
and herselfe thereby to be-
come as it were annila-

ted

annihilated in him. This
in effect is but as **Te tibi**;
Thee for thyselfe; But
yet both: and each of them
in their seuerall maners,
are a disposition for the
soule to come (in time
and after long exercise
in ~~soule~~ ! ~~same~~
such desires as those be
of wishing Gods being, (
being for himselfe) to
an higher degree as in
regarde of the good of the
soule herselfe, which is in
crieng out and calling vnto
God (out of a verie long-
ing heart, and as it were
with an opened mouth) by
thes wordes; **Te mihi**; (i) is;
I desire thee for myselfe.
But for as such a wishe
she is not disposed, till she
be first well grounded and
habituated in the former
desire and practise, that

was

was of totalizing God and annihilation of herself; to the perfection whereof when she is once, she may properlie call vpon and inuite God by the wordes of **Te** mihi; **Thee** for myself; but for such dignitie a great degree of mortification is first required to be in the soule.

Coniuncta, diuisa.

Ioined, and yet diuided.

In vs sensuall liues bodie and soule are so, not onlie ioined, but also as it were confounded, and intermingled the one w^th^ the other,

other, that we feele or perceaue no distinction be-
twcen them; yea we are
so farre carried awaie or
possessed by senses, that we
perceaue or finde our sellues
to be nothing flesh & ells, hauing
no more in vs then hath
a beast, saue that we perce-
ue that we haue more
witte or craft, then hath
a beast, and can do some
thing wch they cannot, as spea-
ke articulatelie, write &c:
and some things we see
they can do, which we can
not, as birdes can carrie
themsellues in the aer &c:
and some beastes are strong-
er, and some runne faster
then man can:

But the true spirituall
man cleerlie discernes a
distinction betweene his soule
(or spirit) and bodie, hau-
ing his soule as it were
eleuate aboue ye bodie
and abstracted or seperated

from

& but a certein lumpe of mooving flesh

from it though allwaies
abiding in it, and working
by herself without cooperation
or motion of the bodie in
such her working; and yet
causing the bodie to do vpon
her commaund, what she
thinkes fitting. And she de-
meanes herself towards the
bodie as a thing distinct
from her, but subiect to
her. And so she is not mu-
ch subiect to temptations aris-
ing out of the bodie, saue
so farre as God extraor-
dinarilie prouides, that for
her exercise she b'a. And
till one be come to this
kinde of seperation betweene
soules and bodie (to which
we are all in this life
to aspire) we are by somuch
the more subiect to y inor-
dinate passions and risings
y are in the bodie. This
diuision of soule & bodie,
S^t Paule (Heb: 4. 12) sig-
nified, when he saied, that

that the worde of God
like vnto a two-ed-
ged Sworde, reacheth
to the diuiding of the
soule and the spirit;
where by anima soule. he vnder-
standeth the bodie and
sensitiue soule with ye senses
and partes of it; and by
the spirit, he maanes the
intellectiue and imortall
soule; and this diuision (saie-
th he) is wrought per ver-
bum Dei; by the worde of
God, which is by the wor-
king of the soule herself
by actuation in praier, mo-
ued and enabled thereto by
the diuin spirit working in
and by her; and the worde
and worke of God is all one,
his speaking being a working,
and his worrking a speaking.

Allso

Also those other wordes
Gal: of St Paule; I liue &c:
2. and Christ liueth in me;
20. do signifie two liues yt were
in him; scl, a spirituall
life, which was in christ
and a corporall or sensitiue
wch is in flesh or bodie.
And by thes meanes Coniunc-
ta are diuisa; ioined, and
yet diuided; though yet
there be some vnion be-
tween them, till seperati-
on come by naturall death
& saie, naturall death,
because the soule was
in a maner and by a mea-
ne supernaturall (as ye ha-
ue heard) before, as it
were parted or seperated
from the bodie, towar-
ds which (in regarde of
the state of mortification
she was come to) she was
as it were become dead;
for the fore said state

of

of abstraction in soule
is in effect but ye sellf = same
as mortification in soule;
nor can a soule come to
be in such case of abstra-
ction wth out being in eguall
state of mortification, the
mortification consisting in
being voide of inordinate
affection to ffodie & to
all the desires of it. And
it routd not be strange
that such a soule, being
in some maner (as you ha-
ue heard) allreadie
dead, shoutd wishe and saie
wth St Paule; I desire
to be dissolued, and to be
with christ, such dissoluti-
on taking vtterlie away
that qualitie of naturall
vnion that yet remained
betweene soule (or spirit)
and bodie.

nihil deest?

Vtinam essem sine me.
I would to God I were ridde of my selfe.

By this the soule wisheth an expropriation, which is the shaking of, of all propriete, selfe=seeking, and inordinate loue to the bodie, as a man routs shake of an vpper garment, that incombers him in the time of great heate; and so routs the soule, so farre as she couts (desire to become wholie spirituall) cast of all feeling or (as the clowde termes it) reeling of herselfe whereby she might liue purelie in spirit, freed from all the euills and troubles,

that

that the bodie or senses
of it, maie and vsuallie
do cause vnto the spirit
of the man.

Vado immolari.

I goe to be Sacrificed.

This I am to thinke
and saie to myself when
I am goeng towards the
Alter for to celebrate;
meaning by those wordes
that euen as I am in
the dreadfull misterie
to sacrifice and ofer vp
our whole most blessed
Saviour God and man
to the eternall father,
so together and in vnion
therewith, I will allso.

and

and offer vp my whole selfe,
and all the powers & affec-
ons both of soule & bodie to
the eternall prase of
God, the increase of glorie
or ioie to all the blessed
saints and spirits, in heauen,
the comforte and releefe
of all the needie soules in
Purgatorie and for the
good both corporall and spiri-
tuall of all men & women
kinde liuing on earth.
In like maner maie
anie man or woman do
as to his simple communica=
ting, when he is goeng tow-
ards it, or is at it; which
is ꝑf by such his communicating
together with ꝑf sacrifice
and oblation made by the
priest (to wch after his or
her maner, he or she do-
th concurre), he or she
in vnion doth allso after
his or her maner sacrifice

and

and offer vp his or her whole
self with all ye powers and
affections of his or her soule
and bodie to the like pur-
pose and intention in all
points as ye haue aboue
specified to be donne by the
Priest. And after this sa-
crifice and oblation donne
lette him or her euer after
(aswell as he can) esteeme
himself as none of his owne
but as Gods entier, in ver-
tue of the said sacrifice
and oblation, besids other
titles God hath to vs and
carrie him or herself in
life (as well as he can)
accordinglie wch
onlie to God is, as liuing
himself, seruing God wth all
the powers of bodie & soule
in his thoughts, wordes, deeds,
and intentions, and as if he
were dead, and as if he
at all as in regarde of
had no being
himself.

himself. And so farre as one can do it doth this he liueth a life more diuin then human, and out of such life (when the time foreordained for it by God shall come) will thence be translated into that life that is the finall consummation of all happinesse.

The practise of perfection.

Semper æqualem
Semper æqu̲a̲liter
Suscipiamus.

Him that is euer

equall (or a like);
Lette vs euer take
equallie (or alike); and that
is God.

God is euer thesellf-
same, and alike for his
parte (and yt is according to
his whole diuinitie) and as
such offers himsellf vnto vs,
in euerie thing yt concer-
nes vs, or that we enter-
medle with; and there-
fore lette vs accordinglie
receaue, take, and enio-
ie him wholie and equallie
in euerie thing, and not
lesse, or more, or otherwise
in one thing, then in
another, or in one worke
or accident more or lesse
then in another, but alike
(and that wholie) in all
things;

In pleasant as in vnpleas-
ant things;
In darknes, as in light
In desolation as
in consolation.
In rest or cessa-
tion, as in working
In honors, as in
disgraces.
In heate as in cold,
In hunger & thirst,
as in refection;
In plentie, as in
pouertie.

et e conuer-
so,
in vnpleasat
things as in
pleasant
things, in
light as
in darknes;
and so for
all the
other po-
ints.

In badde nerues, as in Good;
In wanting, as in hauing;
In condescendencies or graunts,
as in denialls or contradictions.
In matters of doeng as in mat-
ters of suffering.
In goeng to sleepe as in
remaining awake.

In not

In not being able to sleepe
when the bodie needs it, as
in being able to sleepe.
In eating or drinking as in
abstaining or fasting.
In indigestion as in digestion
of meate in stomack.
In companie as in solitude.
In warries or tumults as in
peace or quietnes.
In speaking or hearing as in
silence.

In things concerning others, as
in things concerning my selfe,
In things happened ỹ were not
expected, as in things ỹ were
expected.
In things happened suddenlie,
as in things happened leasur-
lie.
In things happening ỹ were
foreknowe or might have
ben foreknowen, as in
things ỹ were not, nor

nor could haue beene foreknowen.

In corporall, as in spirituall
things:
In naturall, as in supernaturall things.
In vocall, as in mentall
praier.
In sicknes, as in health.
In weakenes of bodie as
in strength.
In paine as in pleasure
In prosperitie, as in aduersitie.
In recreation as in sette
recollection.
In this place as in my place.
In this or in my office or imploiment, as in another being in anoe office
or imploiment at all.
In the gardein or elswhere

as

as in ye Quire or in
ones Cell.

In Losses, as in gainings.

In studie; disputation;
penning, dictating, or preach-
ing, as furth of studie,
disputation, penning, dic-
tating, or preaching.

And econuerso all thes
things, aswell in the
one as in the other
side of them.

And so in all other things
to receaue God equallie,
and that wholie; and not
receaue or take him on-
lie in parte, or lesse
or more in one thing,
then in another, or mo-
re or lesse at another time
& more or lesse now, but alike
and wholie at all times,
and in all matters & things.
And in so doieng consisteth

perfection

perfection & happines of soule;
And better then this a soule
cannot doe; But yet one
soule takes him better, that
is to saie, with more in=
tension and puritie of Loue
then doth another; and y^e
self=same soule takes bet-
ter at one time then
at another, that is, accor-
ding to y^e degree of progresse
the soule is come to. The
puritie consisteth in puri-
tie of Loue in the will,
and in puritie from ima-
ges of creatures in the
understanding or memorie.

Such a Soule,
Semper gaudet
in Domino,
doth allwaies re=
ioice in our Lorde,

anioieng

enioieng him.

But God neuer super-
naturallie offreth himself,
nor can be taken, in ȳ
which is a sinne; but in
euerie other thing he
doth offer himself supernatu-
rallie, and maie according-
lie be taken.

The soules finding and tak-
ing of God in those occur=
rents is in this maner, that
such an accident or occur-
rent, so farre as she
takes it into her minde, she
taketh thesame as imme-
diatlie from God, and as
his working or seading, though
perhaps by ȳ meane of some
creature or creatures; and
with all furtharith trans-
cending the imagination
of such occurrent or accident,
doth by occasion thereof,
or otherwise out of her
owne interior disposition,

passe

passe immediatlie into a regarde or contemplation of God (whome she seeth to be all in all) with all loue and benevolence; And after this maner vseth she all the foresaid accidents & created things, howsoeuer by or through them she deriued or tooke the first occasion of raising herself towards God in the said maner for such soules are speedilie carried vp into God, vpon the verie first apprehension of some externall matter, (especiallie if it be afflictiue or contrarie to her naturall inclination) and that is without anie further discourse or other vse of the imagination vpon the matter: for she hath a mouer within her, being the impulse of the diuin spirit that takes occasion instantlie to moue or

impell

impell her interiorlie towards
himself by meane of such
externe accident, without
anie motive of reason
or meane of discourse
vpon the matter.

Other good soules yt are
not as yet come to somuch
perfection most comonlie
finde and take God but
onlie in time of sette
recollection or of other actes
of deuotion, and not so
much, or not at all
furth of such their deuo-
tions; And if they do finde
and take him, they take
him more & better in mat-
ters of aduersitie then
of prosperitie; At least
they neuer take him
wholie alike in all
things, nor in ye most par-
te of things, + but take
him in some things, and

not

not in other things, or take him lesse or more in some things, then in other things; or els perhaps in some things or at some times take him but in parte, and not wholie, as do the parfect, who finde and take him wholie in all things, and at all times. Of such imperfect takers the holie man Maister Eccardus saied thus; Some ye maie finde (saied he) who will take God, when they see him in light, or do enioie him by tast; but thes men by their so doeing, do take but the light, or y tast, and not God; and likewise they do, when take him in anie one thing, and not in some other thing. He is to be taken in the thing, and not y thing it selfe; and he maie and

is

is to be taken equallie
and wholie in all things.
So saied he on his death-
bedd to his disciples, exhor-
ting them to such practise.

A soule taking
God in ye perfection I have
ue before specified, meri-
teth & gaineth, as much
in & by the least things,
as by the greatest, as-
much by the pleasantest
as by the vnpleasantest
things; and so she merite-
th as much as is possible
for her to merit in and
by euerie kinde of thing
that she deliberatlie
reflects on; and this mer-
it is the getting and posses-
sing of God himself; in w^ch
happines she euer encreas-
eth euer getting God mo-
re and more fullie in=

timelie,

intimelie, and perfectlie in
and by such her behauiour in
everie thing one after ano-
ther. I saie and aduise, that
Capiat qui capere potest,
et vti potest; Lette him
take him that can, and as
he can; and yt maie thou-
gh the best is euer ye best,
I meane the best taking
is the best. Heervpon
the soule desiring so to
do, saieth to GOD;

In omni re,
et tempore,
Suscipio te,
non in parte,
sed integrè,
humilime
cum amore.
humilimè; that is
with a kinde of annihila-
tion of herselfe, wch is the
truest act of humiliation.

Cum

Cum amore; With
Loue; that is with an
act of Loue in the will,
which he doth as often
as he is able according to
the frailtie of this life,
that will not permitte
a soule allwaies to be
actuallie in such Contem-
plation.

and omni tempore
at all times is to be vn-
derstoode (as to actuall
attention & actuation) so
farre as the bodilie
frailtie or burthensomnes,
will permitte; quia co-
rpus aggrauat animam; &c:
Because the bodie dra-
wes downe the soule.

And note well the
foresaide wordes of Mr
Eccardus,

Eccardus, by wch he saied, yt
they who do not take God
alike in both sides of a case
but more in the one side, the
he routs in yt other side of
it, he takes not God at
all in it, but in lieu of
him takes the matter of yt
side or ~~sum~~ some passion
that it raiseth, being some
terren Loue, ioie, serrowe,
hoape feare, or some other
inordinate rising or thing yt
is in the occurrent or accident,
wherein he was to haue
taken God, and nothing ells
but to haue transcended all
other things, as being inferior,
transitoria, and vaine as
in regarde of God himself
who might haue ben found,
taken & enioied in yt occurrent;
the greatest losse when
he is lost, and yt greatest
gaine, yea onlie true
gaine, when he maie

ba

ba gained, as in & by euerie thing he maie ba gained; and nothing ells is so readie and desirous to ba gained, as is God to ba gained by vs.

Ouidius. Itm est in viscera terrę.
He sought to betake him to the Lowest place of all the Earth.

That was a saieng of a prophane Author to another purpose.

But the spirituall Disciple maie vse the saieng to a verie profitable and spirituall sense and practise; which is, that in his praier or other

regarde

regarde of God, he doth
in his minde, will, and de-
sire so farre humble him-
self before and towards the
diuin Maiestie, and doth
so as it were loath & detest
himself in regarde of the
sinnefullnes, terren, and sen-
suall inclinations & he fin-
des and feeles in himself,
especiallie in his sensitiue
nature, that he would
willinglie (as towards the
humiliation and annihilati-
on of himself) himself cast downe
into the deepest place of
all the earth, and bene-
ath all creatures, and
there as it were perpetu-
allie in his minde and
desire abide so as if he
were braught into dust
or euen into nothing, there-
by, intending all humiliation
and subiection vnto God,

That

that he is able to imagin both for his soule & bodie, and for all the powers and senses of them. And as such mentall practise is most profitable and proper for a soule yt tends towards humilitie, so is there no other exercise more apt and able to raise her vp to the highest degree of the diuin Loue & fauour. Like to this was ye case of one whose name was Bigman, and who was of the order of St Dominich, of whom a hauler-us in one of his sermons relateth, that he was come to so great a knowledge of his owne nothing, that he could finde no place fitting for him, saue only to be in ye deepest place of all hell euen beneath & vnder Lucifer himself;

himself; Into wch
after yt in his minde and
desire he had cast downe
himself, and there as it were re-
mained in all humiliation
or annihilation, he heard
a voice coming downe vn-
to him from the highest
throne of heauen, saieng;
Bigman; speedilie ascend vp
hether vnto the highest thro-
ne into the heart of God
the father. Of such men
St Gregorie saieth, that
they seeke for death, but
do not finde it, such their
seeking for death, being no
thing ells, but an extreame
of pulueriation of them
selues, that is their annihi=
lation.

A perpetuall matter of praier.

Da nosse, et posse.

Graunt me knowe,
and to be able to
performe what
I shall knowe.

By this the soule desires
of God knowledge how to
serue him in maner mo-
st acceptable to him, and
grace for to be able to
worke accordinglie. The
knowledge is by illumination
of the vnderstanding, and
the grace is by motion or
inclination of the will. Tho-
se diuin operations must
be of roote or principall
cause not onlie of our
perfection, but allso of or
saluation; towards wch
the soule is to dispose
herselff, and to corresponde
thereunto. Or entitle it
a perpetuall matter of praier,
because

because it is proper for all
the spirituall degrees of this
life, aswell the highest
as the lowrer, for all of the
do depende of those diuin
operations, the which who
will not regarde in dispo
sing himself (the best he
can) for them, and pursu
ing of them, will neuer
be hable. And the
consideration heerof, maie
iustlie geue vs the grea
test occasion of all possible
humiliation, in regarde
we so wholie depend of the
free will and working of
God. The said matter
of praier is cleerlie expres
sed in a praier of quatuor
temporum y is in or Bre=
uiarie, whereof thes are
the wordes; viz; Mentes
nrus quæs Dome lumine
tuæ claritatis illustra, vt
videre possimus quæ agenda

agenda sunt, et quæ recta sunt,
agere valeamus per Dom^m &c.
Where nosse is expressed by
videre, and posse by valea-
mus; Hence 3 maie as-
well reduce the praier to
thes wordes, viz; Da dom^e,
vt videam, et valeam.
The like is the praier
of Dominica infra Epipha-
niam, viz; vt et quæ agen-
da sunt vidiant, et ad
implenda quæ viderint
Conualescant. &c.

Anchora Spei.

Heb. 6. 19.

Auribus meæ istiusmo-
di insonuit vox diuina.

Quia vis vitam, non ha-
bebis sed mortem;

Quia

Quia vis mortem præcognitam, non habebis, sed repentinam.

Quia vis sanitatem, non habebis, sed morbositatem.

Quia vis robour, non habebis, sed debilitatem.

Corporis.

Quia vis honores, fauores, laudes, et amores hominum non habebis; sed illorum contraria, a quibus maxime abhorres; viz; maledicta, opprobria, contemptus, et quæcunque alia confusiua contradictoria, et afflictoria, et eris derelictus abomnibus hominibus, et in maxima infamia tum vives, tum morieris, et eris post mortem.

Quia

Quia vis gaudia cæli, verè proprij commodi gratia non habebis.

Quia vis euadere pœnas inferni, solum modo propter amorem tui ipsius, ideo non euades.

Quia vis commodis huius mundi frui, ex amore quem geris ad illa, ideo non frueris, nec habebis, sed omnino carebis, et in omnimodo defectu et carentia illorum permanebis.

Quia non satis libenter te dimittis et bene cupis te deprimentibus, ideo tu deprimeris subtus omnes; et specialiter illi qui te sic depresserunt, exaltabuntur ad altissimum gradum

honoris

honoris et fœlicitatis tam in
presenti, quem in futuro, sæculo.

Quica inuides, vel saltem
non satis cordialiter con-
gratularis aliorum pro-
fectibus et prosperitati-
bus, ideo tu ad infimum
gradum devolueris, illi
da supremum eleuabun-
tur.

Ad hæc omnia, quæ veris-
simè promerui (tremendis-
sima ac fijssima Domine)
propter amorem tui, qua-
lem mihi gratia tua de-
dit gerendum + ac offeren-
dum, libentissimè ma
trado ac resigno; et niho-
minus Spes quam mihi
præcepisti et infudisti, non
sinet me a te diuelli
et seperari, saltem in

anima

anima et vnione voluntatis
sed in æternum me tibi ag-
glutinabit. Amen.

Confugimus ad tenen-
dam spem quam sicut
anchoram habemus tuam
ac firmam. Heb: 6. Chapr:
18. 19. q̄ ver:

The Anchor of hoape.

Hebr: 6.

The diuin voice sounded
to the hearing of my
soule to the sense
following; viz;

Because thow woutest
liue, thow shallt not, but
shallt die.

Because thow wouldst
haue some forekrowledge
or foretoken of thy death
thow shallt not haue it,
but shallt die suddenlie.

Because thow wouldst haue
healthe, thow shallt not
haue it, but sickres or
sicklines.

Because thow wouldst
haue strength, thow
shallt not haue it,
but debilitie.

Hetherto all is concerning
the bodie.

Because thow wouldst
haue honours, the favours,
esteemes, praises, and loues
of men, thow shallt not
haue them, but the
contraries to them, but

the

them, wch thow extream-
lie abhorrest, as euill spea-
kings of thee, reproaches, dis
graces, disauours, vnkindnes-
ses, dis contempts, neglects,
and whatsoeuer other thin-
gs ỹ maie be a confusi-
on, contradiction, or aflic
tion to thee; and thow
shallt be forsaken by all
men, and shallt both liue
and die in the greatest
infamie & ill opinion wth
all men, and in such
plight shallt remaine
after thy death.

Because thow wouldst
haue the ioies of hea=
uen, and ỹ indeed onlie
for thy owne commodities
sake, thow shallt not
haue them,

Because thow wouldst

escape

escape the paines of hell, or=
lie out of the loue thow
bearest to thy self, therefore
thow shalt not escape them.

Because thow woudst enio-
ie the commodities, pleas-
ures, and other things of this
worlde, out of the loue
thow bearest towards them,
therefore thow shalt
not enioie them nor
haue them; but shalt
vtterlie be without the,
and shalt remaine in
all want and lacking
of them.

Because thow dost not
willinglie inough submitte
thee and wish well
to those yᵗ depresse and
keepe yᵉ vnder, therefore
thow shalt be depressed,
and cast downe beneath
& vnder all others; and
especiallie they who haue

so

so depressed thee, shall
be exalted to a most high
degree of honour & felici-
tie, both in this life
and in the future.

Because thow enuiest
or at least dost not
cordiallie inough con-
gratulate & take
ioie in the progres-
ses and ~~pros~~prosperities spirituall
and temporall of othe-
rs, therefore thow
shalt be putte in
the verie lowest
degree of grace, &
those others shall
be elevated to the
highest degree of it

So all thes thy senten-
ces and doomes, wch of
haue most truelie
and iustlie deserued

to be denounced vpon
me (most dreadfull
and most gracious Lorde)
I do most willinglie) for
the loue of thee (su-
ch as thy goodnes hath
bestowed on me for to
beare and offer vnto thee)
resigne & geue vp myself
as entierlie sacrificed vn-
to thee; and yet neuer-
thelesse the vertue of
hoape, wch thow hast
infused into me, and com-
maunded me to hoape in
thee, will not suffer or
permitte me to be drawen
awaie and seperated frō
thee, at least not in
my soule and vnion of
my will with thine, but
shall for eternitie hold
me firmelie adioined &
vnited to thee.

Amen.

We flie (saieth S^t. Paule) to take hold of hoape, the w^ch we haue for our firme and sure Anchor. (Heb. 6. verse. 18. & 19.)

Euen as a shippe is by a materiall Anchor held fast and firme from perdition at sea; so is our soule held saued from perdition through the Anchor of hoape that is in her.

Rege me Sine me.
Rule me without me.

By this the soule yeaeldeth her to God to be ruled and guided by him, abandoning the best she can, all proprietie both in will and witt.

Nihil est præter te,
Nec aliquid esse volo
præter te.

There is nothing
besids thee,
Nor would I haue
anie thing to be, be=
sides thee.

This the soule saieth vnto God in contamplation of his totalitie, as who onlie is of himself, and ye cause of ye subsistence of all other things, and she for her parte doth congratulate, ratifie, and affiande such his diuin felicitie.

Domine,
Quid boni non tibi vellem,
tum quoad meipsum,
tum quoad omnia alia,
pro præterito,
pro prasenti,
et pro futuro;

Lorde,
What good is there that I
do not wish vnto thee,
both about my sellf, and
about all other things,
both for all times past,
& for the present time,
and for ye time to come?

By this the soule
wisheth vnto God, that
not onlie herselfe nor
anie other creature

had

had euer offended him or stra-
ied from his will, and like-
wise for the present and
future times, but also that
they all of them for all
those times had performed
and do and shall performe
towards him all maner of
honors, worships, and seruices,
that were possible to
be performed by them.

O portet, me minui, te crescere,
Me humiliari te ex=
altari)
Me mori, te viuere,
et regnare.

It behoueth, me to growe
lesse,
thee to become greater;

me to be humbled thee
to be exalted,
Me to die, thee to liue
and to raigne.

The first of those
three clauses, were ye
wordes of St. John
Baptist concerning him-
self and our Sauiour.

All those three clau-
ses or sentences are
wishes of the soule
for her owne mortifica-
tion, humiliation and
annihilation, according
to ye measure whereof
will be the exaltta-
tion, glorification, &
Kingdome or rather
Empire of God in ye
soule.

A uoice from heauen
to you and me;
destroie her that de-
stroies thee.

This was by ye Author
sent vnto another as
concerning both himself,
and that other.

This admonisheth vs, yt
we labour to mortifie &
as it were kill or destr-
oie our corrupt nature
the wch through proprie-
tie, self loue, and self-
seeking (they are all one)
that it breeds or causeth
in vs, doth or will destroie
vs, if we labour not, and
in some measure preuaile
to destroie it, & therefore

destroie her
that destroies thee.

Worke my Saluatiõ,
according to thy
prouision.

This the soule
speaketh vnto God,
desiring him to wor-
ke her saluation,
and to prouide the
meanes for it, wch
he onlie knowes wt
they are to be,
and he alone able
to effect them.

We are absolutelie
blinde in our vnder-
standings and most impo-
tent in or wills, as to
knowing & doeng what
may serue vs for or
soules saluation or per-
fection, & all is to

comq

come from God;
therefore what haue
we to do in such case
but to resigne and committe
our selues vnto him, and
depende wholie of him
caring to walke towards
him according to such li-
ght and grace as we
shall haue from him
who as he is most able,
so is he most willing to
prouide & procure our
comming towards him and
finallie our enioieng of
him, wherein consisteth
our felicitie.

Of our selues, as being blin-
de & without eies, and
our wills wholie peruerted
we tende downe-wards
towards hell and damna-
tion through our intend-
ing and seeking of our owne
selfs, and our owne plea-
sures, commodities and ends,

and

and thereby neglecting the
due ends, and seeking after
God, and his true honour
and Loue. But the
diuin light and grace
(in which we are to
confide, and towards wch
we are to dispose our-
sellues if best we are
able) doth leade and
drawe vs vpwarde out
of our sellues and into him-
selfe. what remaines
then for vs, saue in
all things to obserue his
will, and accomodate
ourselues thereto?

Esto tu,
non ego
Be thow,
not I.

By this which the
soule

soule speaketh vnto God
she wisheth ꝑ he maie
haue his due & full being,
which is to be all in
all, and haue his will
in her and in all other
things; and she euer to
remaine in her nothing.
as of herselfe; which is;
in all disproprietie of
herselfe.

Non Sum. I am not.

He ꝑ can trulie
and experimentallie saie
this, is in answerable case
or degree of true humi-
litie

Hæc est voluntas
Dei Sanctificatio Vestra:

1 Thessal: 4.

This is the will of God,
your Sanctifieng. 1 Thes: 4.
which is, as if he had
saied; It is the will
or desire of God, that
you become an holie
soule.

This y^e Author vpon an
occasion wrote and sent
vnto another, with the
wordes following; viz.
I remembred you, according
to your desire, vpon y^r
Patrons daie, and w^th y^e all
it came to my minde
to send y^e commende vn-
to y^u those wordes aboue
written of y^e Apostle;
And if your sanctifieng be
the will of God, as those

Those wordes do signifie it
to be, then maie you
well hoape yt he will wor-
ke it; for he knowes yt
none other can worke
it. This consideration
vpon yt saieng maie iust-
lie geue you great com-
forte and encouradgment.
But yet as an ordinarie
and necessarie meane
that God will vse to-
wards yt effect, I will
interpose to commend to
your consideration and
expectation, this sentence
also; Hac est voluntas
Dei, mortificatio vestra.
This is the will of God,
your mortification.
And this I trowe, you
will finde by experience
some what bitter to na-
ture; for otherwise
it is no mortification,

nor

nor (consequentlie) will
promote towards sanctifica-
tion. Thes wordes maie
be taken by me, or by yu,
or by ania other wthout
bitternesse felt in them;
but the veall experience
when it happeth, is it
that will proue bitter,
howsoeuer yi wordes maie
be foretaken perhaps wth
promptitude for the fau-
ture vndergoeng of the
difficultie.

O Fortunatos ni
mium bona si sua norint.
Cellicolas.

Who loues to dwell
in narrowe Cell
escapeth = hell;
Broad is the waie
as Christ doth saie,
that damnes for ay.

Deus nobis hæcotia fecit.

Now blessed be he
for eternitie,
who hath brought me
to this secrecie
of minde and bodie.
And hassie he,
who in sinceritie,
can this veritie
of himself testifie.

Deus nobis hæc otia fecit.

It is God, who by meanes and degrees brings a soule to such secrecie that is to saie, solitude, and there are three sortes of solitude; the one is the solitude of the bodie without solitude in minde, & this hath little or no profit in it; the second is the solitude both of minde; and this is true religious solitude.

the

The thirde is the solitude both of minde & bodie; this is the best and securest for those whom God enables therate. By solitude of bodie, I meane especiallie, to be alone and w^th^out the company of others; and by solitude of the minde, I meane an emptines of it from all images that do not promote it towards God.

The two latein verses are virgils the poet meant by him in his sense and applied by me for mine; Saue that I haue saied Cellicolæ, in lieu of Agricolæ, that was his worde.

And indeed the perfecter the soule is growen to be the abler it is and ye more desirous of corporall solitude for ye mentall solitudes sake;

by wch one maie iudge y:
excellencie of such solitude
as to y fruit that by it
comes to them y are right
lie disposed for thesame
we reade in y life of
S^t Romwaldus (founder of
the order of the Camaldu-
lenses who followe y rule
of S^t Benet, as himself
also euer did) that after
he had liued a spirituall
or religious life an hundred
yeares together (for he was
twentie yeare old when
he began no, and died being
sixescore) of which hundre
th yeares he onlie spent
the first three in Ce-
nobiticall life, and all
y residue in an Eremiticall
when he perceaued by shor-
tlie he was to passe out
of this life, he made or
caused to be maide for
himself another more pri-
uate cell wherein he
would shutte vp himself, and

so there finish his daies in
absolute solitude & silence.
But yet two disciples of his
there where, who on
an Euening hauing discerned
his approachment towards dea-
th, would not leaue him,
but would haue tarried
w^th him, for to yeald him
their helpe, as he should need;
but he willed them to
goe forth & so shutte y^e
doore after them, and
to returne againe the
next morning; and so they
went forth, hauing shutte
the doore as they had
ben bidden, but would
not goe their waies,
but taried without at y^e
doore for some good spa-
ce; and at length ha-
uing listned whether the
father mooued ania thing;
they could discerne no mo-
tion at all, which ma-
de them suspect (as the
truth was) that he was
expired; whereupon opening

the

the doore and alighting a
candell, they founde that
his soule had made its hap-
pie transitio and indeed the
holie man himself twen-
tie yeares before his death
had plainlie and expresslie
fore told to certein disciples
of his, that he shoulo finish
his daies and geue vp the
ghost (when his time shou-
ld come for it) no man
assisting him at his death
nor performing exequies for
him being dead. Thus speci-
fieth Petrus Damianus in
the life and death of
this saint written by him.
To thesame purpose af-
ter his state of life, was
the carriadge of ye holie
man Ballthassar Aluarez
of ye order of ye societie of
Iesus, about his dieng. He
being Rector of a Colledge of
the order and becomming
sicke, wch prooued to be

his

his last sickness, in ye beginning
of it, he tooke ye holie sa-
craments; and after yt he
would admitte of no visitings/ &
afflie himself to praier &
internall conuersation wth
God. And he drawing to-
wards death (wch happened
the seuenth daie of his sick-
nes) there came vnto him
diuers of his brethren of ye
Colledge with much teares
in their eies; and though
they did all of them desire
to heare from him (wch
they knew to be a verie
spirituall and holie man,
and had euer had store of
spirituall disciples) some
wordes of edification, yet did
the holie man neither
interrupt such their speech
& desire to him, nor geue
ouer his internall actuation
in soule towa-
rds God, in whose presence
with great silence and

quietnes,

& Then one of the brethren
& (for the time) to dis-
traite not him & me about

desiringe him that he would afsoyne
him his rectorship for
his charge his rectorship for
the Heed matters; for now it is no time

quietnes, he ended his pere-
grination heere, rendring
vp his spirit vnto God:
thus writeth Pointer in
the life of this holie man
Lardgelie written by him.

Vis vnita fortior.
Vnited powers be the stronger.

The holy man and
mistick writer Rusbrochius
saieth, that the blessed
spirits in heauen each
one of them seeing his no-
table disabilitie as to the
due and worthie praising
and Louing of God, they
all of them, for to sup-
plie (the best they can)
such their defect, ioine
together in one comon
tone, voice, or tonnell

for

for thesaid praise & Loue
of God whereby their vnited
forces become much the more
potent for y^t affaire, then
if euerie one did apart
and onlie by himselfe
do his best. And euen
so in this life each par-
ticuler soule seeing her owne
disabilitie for y^e worthie
praising & loueing of God in
maie after her maner
lawdablie endeauour to
imitate in thesaid points
those blessed spirits of hea-
uen, by desiring y^t all sou-
les & spirits both of this li-
fe and of y^e celestiall ioine
w^th her as it were in one
comon tone, voice, or
tonnell of affection toards
God, whereby she maie
with her forces so vnited
to theirs performe y^t farre
more potentlie, then
she was able to do, reli-
eng onlie on her owne
forces. But such practise

is

practise is not so proper
for contemplatiue as for ac-
tiue spirits, because it
hath the necessarie
vse of the Imagination
in it and so doth not so
immediatlie and entierlie
carrie the soule into
God, as doth a meere con-
templatiue or spirituall
exercise, do, that hath
no such vse of ꝑ Imagina-
tion in it. I do not meane
ꝑ contemplation is wᵗʰ out all
vse of ꝑ Imagination; but
that the contemplation is
not founded on the working
of the Imagination as cause
matter, and motiue of such
contemplation, I meane mis-
tick contemplation founded on
discourse bursues the Ima-
gination.

Exaltentur ceteri,
Ego deprimar.

Lette all others be exalted, honored, loued, preferred, fauoured, cherished, and ũcontenanced;

Lette all others be depressed; kept vnder, disesteemed, disfauoured neglected, dispised, and contradicted by all men in all things.

This ye soule wisheth towards the humiliation of herselfe, and the exaltation of all others;

All others, I saie, as well foes as frieds, and others whosoeuer, as to the honors, loues, and fauours of men, and the riches pleasures, and other goods and delights of this life.

Vtinam illectus et abstractus essem a me. et integrè translatus in te.

I Would I were allured and abstracted (or withdrawen) from my sellf;

And entierlie trãslated into thee.

As S^t^ James the Apostle (chap: 1) saieth that we are abstracted (or carried awaie) and allured from God by our naturall Concupiscences or desires so to the contrarie, the soule heere praieth, that she maie be allured

and

and abstracted by God, that is, by his supernaturall grace or working, and carred out of herself to entierlie transplanted or translated into him himself.

Tu vis, et debes, esse (et o utinam esses) totum; id est; omnia in omnibus.

Thow wouldest, and oughtest, to be (and I wish with all my heart thow wert) the whole, that is; all things in all things.

S^t Paule saieth, y^t God will be all things in all things in heauen & y^e soule

here

heere wisheth, that he
maie in like maner
be (so farre as maie
be) euen in this life,
namelie in the soules
of all men.

Resoluar in nihilū meum coram te.

Lette me be resolued (or reduced) into my no=thing before thee.

By this ye soule in the presence of God, wisheth the perfecte humiliation & annihilation of herselfe, wch if the deuine grace woulde effect in her, there woulde remaine nothing in her, that woulde be displeasing to his eies, but she woulde

wholie

wholie be then accor-
ding to his heart, as was
the Prophet and King Da-
uid, learned to be such
a man, that is to saie
a man according to Gods
owne heart; and that
was through such humili-
ation, exinanition or an-
nihilation of himself, the
w^ch those wordes of his
do testifie to have bene
the condition of his soule;
Ad nihilum redactus Sū,
I was brought into no-
thing.

Simplex egressus sū a te,
Simplex regrediar in te.
Simple I came from thee.

Simple

Simple Lette me retorne into thee.

This the soule wis-
heth, speaketh in
that behalf vnto
God.

Her desire therein is for
an exuition (or casting of) of
all proprietie in will
or loue, and therevpon
a transition into ỹ diuin
simplicitie ỹ is the centrall
repose of all blessed spirits;
And there is no restorne
thither, but in ỹ plight
we first came from then-
ce, w^ch was in all simplici-
tie or nakednes, that is
absolutelie free from not
onlie from all proprietie
in will, but allso from
all images of creatures, that
maie in anie wise
staine ỹ soule or hinder

her

her from ye foresaid transi-
tion and retorne, wch must
be with all puritie. Such
simplicitie and puritie is
the condition of all the
blessed spirits in heauen
who thereby are capable
of the diuin influences
to the full; and we
are to aspire euen in
this life towards such
condition, the which
though we maie (through
the diuin grace and
much mentall exercise wth
mortification heere attaine
to in some measure) yet
ye fullnes and perfection of it
will not be so longe as
the soule is vnited to this
corruptible bodie, wch cause-
th many impurities to be
in ye soule, and thereby
hindereth her for attaining
to the foresaid absolute
simplicitie.

Vtinam non essem, vt Sim.

I Would I were not that I might be.

This ỹ soule thincketh and speaketh vnto her sellf.

While she abideth wth in herselfe, and is full of her owne being and feeling, she is by somuch the more estranged from God, and so the more vnhappie; But if ỹ she could be ridde of this being & feeling of herselfe, that is a naturall being and feeling; she should haue a supernaturall being and feeling in God which would make her most happie.

Sit in excelsis ni=
dus eius.
Lette his nest be
aboue on high.

Those are the
wordes of the
Prophet Abacuc.

A man is neuer hassie
till ȳ he haue made
his Nest (that is to saie
his certein and stable
habitation or resting place)
in God; and then is he
not onlie aboue other
creatures; but also aboue
his owne naturall selfe
abiding supernaturallie
in God, whereby he
is free and secure (in
some measure as God
himselfe is) from all
damadge that maie

hassen

happen to him either
from creatures that
are without him, or
from his owne bodie,
or by occasion of it. He
liueth aboue all ter-
ren and transitorie
ioies, sorrowes, feares,
hoapes; is mooued with
none of them; for
his residence is aboue
them and their causes;
and by his actuall or
habituall vnion with
God, he partaketh of
the diuin immutabilitie
and impassibilitie. His
case in soule were
much like the case
of him in bodie. Cas
to the stormes of this
materiall worlde)
who dwell vpon the
toppe of the most
high mount Olimpus that
is in Greece, and is of

that

that height that it is
aboue all clowdes, ye could
procure him those da-
madges & disquietnesses,
wch those things are apt
to cause to them that
liue in ye inferior region
that is of this worlde.
And ye such is the previ-
ledge or condition of that
mountaine, this is one
token (as writers saia of
it) that if one do ma-
ke anie impression, or
kinde of writing wth his
finger or other thing in ye
dust ye lies one ye toppe of
that mountaine, & came
thether againe a yeare
or two after, he shall
finde the impression
just as he had made
it, wthout having bene
mooued by winde or other
elementarie cause; And
euen so would he do as to
all ye occurrents of
this life, and ye euen
as to things ye concerned

his

his owne bodie & soule
who in spirit or height of
minde (y is called apex
mentis) were lodged aboue
them all in God, he
would be subiect to none
of their mooueings, and chan-
geable but they being
as they are, mooueing &
changeable, he neuer-
theless would remaine
vnmooued and vnchanged
and in such plight, throu-
ugh y diuin grace would
abide till y soule be-
come parted from y bodie,
the w^ch' its nature euer
seeketh to drawe downe
& y mans spirit to partake
w^th it in its mutabilities
and miseries. And as mans
happines in this life doth
consist in y foresaid state
of immutablitie in God
so are we vnhappie
(as being subiect to all the
miseries of this life) till
we haue attained vnto
it, in such measure as it

it maie be attained to in this life; and therefore we are euer to worke towards it, the wch is principallie, or in a maner onlie donne by actuation and tendance vpwarde of spirit; the wch verie tendance doth yet in some good measure partake of a ȳ more completa happines towards wch the tendance is.

Post cænam cænabis.
After Supper thow shallt Suppe.

A certein spirituall disciple being called to goe towards his supper, went thetherwarde somewhat inconsideratlie or passionatlie, and not so demurelie

and

and mortifiedlie as he
shoulde + perhaps vrged by some
hungrie appetite (he) then
had in him towards meate;
and certenlie if he had
proceeded in such humor
and disposition, he had
behaued himself much y^e^
more inordinatelie about
his refection. But he
goeing on in such disposi-
tion, seemed (in y^e^ wai)
to haue an intimation
in his interior to this sense
or effect; post cœnam
cœnabis; After &c: He
presentlie seemed to vn-
derstande the meaning
of it, and y^t^ it was an
admonition for correction
of the indisposition he
was in at y^e^ present,
as promising to ~~haue~~ him
that behauing himself
patientlie, temperatelie
and mortifiedlie about
his corporall super, y^e^ end

of

of it would cause him
an hapie suffer in peace
and ioie of soule & consci-
ence. for as intemperance
is a maine impediment
thereto, as leaueing gall
of conscience, wch hinders
the peace, so indeed there
is nothing more apt to
cause true peace and
ioie in soule, then
is temperance & mortifi-
ed carriadge in ye occasi-
ons of corporall or sensuall
pleasures. A spirituall
disciple indeed should actu-
allie or habituallie both
in goeing towards his refec-
tion, and in ye taking of
it, vsurpe (towards holding
himself to a due carria-
dge in the buisnes)
saieng of our sauiour; It
is my meate to do the will
of my father; so lette a
spirituall disciple take
his refection for & accor-
ding to the will of his
sensuall appetit. But indeed

of God in it, and not for or according to the will

the

the principall matter is to be ridde of the affection to eating & drinking (as I haue saied in my treatise of that matter) by wch case a spirituall exercisor soone attaines, and discerneth yt he is much (if not wholie) quitte of the said affection.

Vtinam essem Sine me.

I Would I were without my sellf.

By this desire ye soule would as it were shake of her bodie (wch she findeth to be verie combersome to her, and to be the cause of all her inordiations) and would become a pure spirit though in bodie, but abstracted from all inordinate affections to it. But the fullnes

and

and satisfaction of this her
desire, ordinarilie she can
not come to, till after ma-
nie yeares vse of praier
and much mortification, es-
peciallie through sufferings;
the wch praier & mortifi-
cation will elevate
and place her aboue y
reach of y bodie & bodi-
lie senses; so y she shall
be as a distinct thing
from the bodie; yet
now rule y bodie wth
the senses of it, at her
pleasure, wch before she
could not, when she li-
ued as plunged in y bodie
and thereby subiected to it
like to a man who were
in a deepe riuer, and
could not swimme; the
water preuailes on such
a one; But y soule y
we speake of, is by the
foresaid meanes come to
be aboue y bodie (as
it were swimming in the
superficies or vpper parte

of

of it) and hath it subiect
to her, and then is she
as without herselfe.

Vtinam esses sine me.

I would thow wert
without me.

this ye soule speaketh vn-
to God, wishing yt he founde
no impediment within her
or by her; the wch implieth
a perfect conformitie of
her will to ye diuin will
in all things.

Nihil es,
et nihil esto

Thow art nothing,
and be thow nothing.

this the soule
speaketh to herselfe;

Be thow nothing; that

that is; Abide still in thy nothing, not onlie in time of praier but allso at all other times.

The practise of abnegation or mortification.

Vere dignum est iustum est.
It is trulie fitting and iust.

In regarde of my infinita past and present sinnes, and for ꝑ superexcellencie and vnspeakable worth of ꝑ diuin Essence or Being, it is most trulie fitting & iust, that at least hencefurth while I liue

(so

(so farre as I shall be
able through Gods grace)
since I can do no more,
and it is it; which God
most desireth and expec-
teth from me, that I
do as followeth; viz:

I. That where there
is not necessitie or obliga-
tion, I do not performe
or satisfie my owne natu-
rall will or inclination,
but do denie & forsake
myself in it; and this in
euerie kinde of thing,
so farre as I can discer-
ne such my naturall
will about it.

2. Where there is necessi-
tie or obligation, ỳ I do
ỳ which is sutable to my
naturall will or inclina-
tion, ỳ yet I goe no
farther nor otherwise in

it

it, then such necessitie or obligation requireth of ma.

That I suffer & vnder-goe with patience & conformitie of will all difficulties natura feeles or findes in anie things that belong to ma to do, abstaine from, or suffer, be the matter of what kinde it will, or proceed it from a cause whence it will.

And in those 3 points consisteth ye practise of abnegation & morhfication.

Domine; fruere te, et me, et omnibus in te.
Lorde; enioie thyselfe, and me & all others in thee.

Beatum Sentit se,
qui non Sentit se,
quia Sentit deum in se.

Hapsfie he feeles him-
selff to be.
Who feeles himselff not
to be;
Because he feeles God
within him to be.

This not feeling of
ones selff cannot be but
by a kinde of abstraction
or seperation of ye intell-
ective soule (though
in bodie) from the
bodie & the senses of
it; to wch case one
cometh by ye meanes of
much praier & morthfica-
tion. A perfect soule

enioies

enioies this vnfeeling of
herself habitu allie (&
meane at all times)
at least saue in time
of some desolation or
distraction; But an
imperfection; and this &
meane of one who is at
tained in some degree
to true & proper spirituall
praier ꝑ & depends not of
discourse or of ꝑ helpe
of images; others are not
as yet come to thesaid
vnfeeling of themselues
in anie degree. And
the soule ꝑ is come
to ꝑ foresaid vnfeeling or
loose of herself, must
needs haue a feeling (or
rather finding) of ꝑ which
remaineth in her, and
will not be lost out of
her, and ꝑ is God, who
euer was and is in her
but is not felt, till the

soule

go soule findes it onlie in time of
praier or actuall elevation

the soule haue lost
the feeling of herselfe, the
which when she hath,
she findes God to be
wholie being and reigning
within her, and ruling
her at his pleasure; in
which case consisteth
the beatitud of this life,
the difference of such
beatitude (as to the object
of ỹ vision causing such
beatitude) from that
of the future life, onlie
being, that heere ỹ sight
of God is onlie by faith,
and there it is in realitie;
but ỹ Loue heere & there
is all one, though
farre more intense there,
then heere by vnspeaka-
ble degrees. The fore-
said vnfeeling of ones selfe,
must be (as I haue sa-
ied) by abstraction of the
soule from & out of her
selfe,

sellf, (that is to säie, from and out of her corpalent or sensuall natura) and it must be the working of God; for the soule of her sellf is neither willing nor able to do it; where vpon the soule incited thereto by grace humblie craueth of God, saieng;

Tolle me.
de me,
Vt Sim in te.
Drawe and take me
out of myselfe,
& bring me into thy sellf.

The elevation of soule, that is vpon or in the foresaid

foresaide abstraction is y^e^
selfe=same that is signifed
by those wordes of Jeremie;
Jer: Sedebit solitarius et tace
3. bit; quia leuauit se super
se; He will sitte solitarie
and silent; because he hath
eleuated himselfe aboue
himselfe; and he being in
such degree of eleuation,
maie well & trulie be
said (as he is heere by the
Prophet) to be, Sitting, y^e^
is quiet alone, and in si-
lence; for he is for y^e^ time
as it were separated from
the bodie & the senses of
it whereby the bodie mu-
st needs be in quietnes,
solitarie as to all conuer=
sation w^th^ creatures, and
silent in tongue.

No Consolation,
But in resignation;

no miserie,
but in proprietie.

Dominus est; quod
bonum est
in oculis suis faciat.

He is our Lorde, lette
him do what is most
pleasing to his owne
eies. So saied Heli, 1. Kings
(3

And so maie a sou-
le saie to herselff vpon
anie occurrent, be thesa-
me gratfull or vngratefull
to her nature, accepting
of euerie thing. as the will &
prouedance of God, who is
her absolute Lorde, and ha-
th absolute dominion &

power

power, ouer her; and for his parte he intends onlie her good in all yt he prouides or permitts to fall on her. And therefore worthilie in euerie accident or occurrent maie she satisfie herselfe, and thereby as well satisfie God, saieng to herselfe; He is our Lorde; Lette him do what best pleaseth him.

Happie in thee, Vnhappie out of thee.

By this the soule acknowledgeth vnto God, her happines while she is in actuall vnion wth him, & vnhappines at all other times. for during the said vnion, she is not onlie free from all

sinne

sinne & defect, but allso en-
ioieth God; and so for the
time is verie happie. But
the same actuall vnion
ceasing, she retornes into her-
self and into her meere na-
turall being, that is euer
prone to vaine thoughts
and desires, and thereby she
contracts some impurities, ꝑ
which abide and in a
maner raigne in her du-
ring such case of hers, ꝑ
is of distraction & emagation
of senses; and so for ye time
she is vnhappie; but retor-
ning to God and to vnion
with him (wch she is to do as
speedilie as she can) the
contracted impurities become
abolished, or (as I maie saie)
cleane brushed a waie, &
she restored to her happines.
The more vertuous (or
mortified) the soule is (wch
is, the perfecter habits she
hath in her of vertues or
mortification) the purer will
the vnion be; and the

lesse

lessa ye vertues and mortifica-
tion, the impurer & imper-
fecter will be ye vnion. The
imperfecter or lessa vertuous
soules attaine to some vnion
with God; but it imperfect;
yet is it the meane to bring
her to ye perfect. for euerie
vnion præcedent disposeth for
a better subsequent; and so at
length (through prosecution
and holding on) she attaineth
to the perfect, if she be
with all carefull of her ver-
tuous carridge furth ye time
of vnion; for if she be not
she looseth of what she
gotte by her precedent vnion
and indisposeth her sellf for ye
next future. But comonlie
such soules are neuer verie
fallie in this point, saue
so farre as humane frail-
tie will euer draw ye soule
to some inordinations, the
which not being voluntarie
nor perhaps aduerted, they
do her little or no harme

as

as to the foresaid haſſines
in her subsequent vnion.

Quid mihi et tibi?
Joh: 1. 2.
What haue I to do
with thee? John. 1. Ver: 2.

The spirituall ex-
ercisor maie vse y saieng
to this purpose; that when
anie matter presents it self
to his minde, that wou-
ld draw him to admitte
of anie vaine, terren,
or transitoria passion of
ioie, sorrow, feare,
hoape, or other vndue af-
fection, lette him presen-
tlie cutte of such motion,
saieng vnto it; what haue
I to do with thee? as who
hath nothing to do, but in
tranquillitie, simplicitie, and
puritie of soule meerlie to
intende and seeke after

God

God and his Loue, esteeming
all things, asaue so farre
as they helpe thereto, to be
but as meere vanitie and
nothing to pertain vnto him.
He hath another Quid
mihi, to wch in lieu of such
vaine passion shee betak-
ing himself maie amorouslie
elevate his thought towar-
ds God, saieng to him with
the Psalmist; Quid mihi
in cælo, et a te quid vo-
lui super terram? What
is there in heauen besids
thee, O Lorde? As if he
had added, answering that
nothing. And if more
then one vaine matters
do present themselues vn-
to his minde, he maie
answere and reiect them
in the plurall number
saieng (as was saied somewhat
to a nother purpose by King
Dauid; 2. Kings: 19. verse. 22)

Quid

Quid mihi et Vobis? Wh=
at haue I to doe wth
you?

Vellem te esse,
me non esse.

Thee I would haue
to be;
me not to be.

Thus the soule praieth
and wisheth vnto God
a bout him & herselfe.

Fac quod vis,
qui benè scis,
quod benè vis.

Do what thow pleasest,
Who well knowest,
What thow well intén=
dest. This

This ỹ soule speaketh vnto God by waie of absolute resigning her will vnto him!

God knowes (℣ do not) what is best for me; and according to such his knowledge doth he sende or prouide towards me, be it what it will, health or sickenes, life or death, pleasure or paine, life or death, pleasure or paine, light or darknes, or whatsoeuer ells, albeit ℣ do not nor can discerne ỹ speciall reason thereof, nor how it can serue for my good. whereupon ỹ vere holie man Rusbrochius (whom Dionisius Carthusianus tearmeth ỹ Diuin Doctor, as who had no other Instructor then ỹ holie Ghost) saieth; Nihil cuiquam

præstat

praestat Deus nisi quod
ei optimum sit quod e
ita certum est, sicut
Deum viuere. neuer do-
th God prouide or sende
to a man anie thing,
but that which is the
verie best for him; and
this is so certein and true,
as it is that God liueth.
It is onlie God yt knowes
all; and onlie he it is,
that must worke my salua-
tion, and he alone knowes
the meanes proper for it.
And therefore what ha-
ue I to do, but with a
blinde and humble obedi-
ence to submitte myself
to him & his ordinances and
prouisions about me, who
both can, knowes, & is
most desirous & solicitous of
my soules good, as on ye other
side I am of myself both of
a peruerse will tending to
the contrarie, and of as

blinde

blinde a iudgment, yea
am but meere darkenes,
ignorance, and impossibilitie
as to worke my saluation or
to discerne ye waie or mea-
nes leading towards it; and
therefore I must take
heed of taking on me to choo-
se of my owne head the
waies or meanes by wch
would be saued or perfited,
and I choose waies of my
owne head in it, when I
do not accept of ye sendings &
prouidences of God for my wa-
ies and meanes; what res-
teth then for me to do,
but in all humilitie to
submitte myself vnto him &
to his prouidences & permissions
about me, saieng, as aboue;
fac quod vis &c: Do what
thow pleasest &c: And if
the man finde anie
difficultie in will to do this
he maie answere and ouer-
come himself in it, saieng
with the Psalmist; Nonne

Deo

Deo subiecta erit anima
mea ab ipso enim salu
tarie meum. shall not
my soule be subiect vn-
to God, since y my sal-
uation must come
from him, that is, frō
his causings, sendings, and
permissions; Absit; God
forbidde sha shoutd not;
subiect to him, to whome
all knaes in heauen, earth,
& hell do bowe in all tremb-
ling and inanition of themsell-
ues.

Vnium est necessarium.
One thing (alone) is ne-
cessarie; saied or Saviour. Luke. 10.

In our corrupt natures
we dailie, howrelie, and
euerie minute of an howre
by or wille couet, desire or
wish

wish for diuers particuler
things of diuers kindes, triuiall
or of petie or greater moment
and those things be either
in themselues transitorie
vaine, or euill, or ells if in
their nature they be good,
yet do we desire them in-
deed for no good ende, which
should be our soules good or
the honour and pleasure of
God. And while ye soule
is in such desires she is in
case of distraction & multi-
plicitie, and is by somuch
as it were estranged or ali-
enated from God. But wn
she is come to ye case that
she wills nothing or desires
nothing, but onlie yt God ha-
ue his will in all things,
then doth she well, yea
doth ye best yt can be; &
this is yt ona thing yt is neces-
saric that she do; other
things yt she willeth or wis-
heth are but vain or

euill.

euill. Manie particuler
things she doth by thoughts
or desires of the minde, by
wordes, or by corporall deeds;
If she do them either ac-
tuallie, virtuallie, or ha-
bituallie because they are
the will of God & she do
them (be the same in mat-
ter of acting, abstaining, or
suffering) by so doing she doth
still attende to the one
thing & alone is good & neces-
sarie, and thereby allso a-
uoides sinne; for such doeng
is in God, in whome there
can be no sinne. And to
this kinde of life (being an
estate or condition of liuing
and working after this maner)
are we to aspire by the
meane especiallie of praier
and contemplation. Then
is proprietie and self-loue
bannished and abandoned
from the soule, in such
measure as is proper for this
life, and in lieu thereof

reigneth

reigneth ȳ diuin Loue, that
is regnum Dei, the King-
dome of God; for such doeng
by vs cannot be from such
ourselues, but it must be
from and by ȳ diuin spirit
raigning within vs and wor-
king by vs, and towards him-
self. for God finallie wor-
keth all things for himself,
and in himself he includeth
those soules (who thereby
are happie) whome he
so raigneth and worketh in
and by. And indeed the soule
can neuer come to be freed
from the foresaid vaine
willings and desirings, till she
be come to an habituall
contemplation of God, by
which she liueth a life
transcending all such will-
ings & desirings, and wholia
becometh as it were Diuinlie
affected. And to such estate
of habituall contemplation, is
a soule to attaine by prose-
cution of inferior praier and
exercise of verbues. More-

ouer

Moreouer the willing & desiring
for God and in God, doth
implie an accepting of all
things yt God shall do or per-
mitte towards vs or others, so
yt we are to refuse or con-
tradict Gods will in nothing:
this I specifie, because we
are prone to wish yt manie
things yt are displeasing to or
natures do not happen to vs,
whereas we ought to accom=
modate our wills to Gods
wills about those things, & be-
come disposed wth humilitie to
accept of those things, if God
do scende or permitte them
to happen, aswell as we are
to accept of those things yt
happen to vs; and are suitable
to our naturall desires, And
such disposition in a soule
is a life of resignation, by
which she feares nothing, lou=
es nothing, wisheth for nothing,
refuseth nothing, but wholie
accommodats herself to Gods
will in all yt doth or maie
happen.

haſſen . And who so will
but obserue himself, he sh-
all by experience finde that
to be true which at first
I saied; and it is, that we
continuallie in our soule
do will & nill things, that
is, would haue them to haſ-
ſen or not to haſſen, or to
be donne or not donne to-
wards vs or some others; or (if
the time be past) we
wishe they had ben donne
or not donne towards vs or
some others; and such disposi-
tion in vs is proprietie of will-
self=loue, and irresignation
That maketh vs vnhappie
and will neuer be perfectlie
donne a waie or amended
(nor much discerned) but by
the meane of contemplati-
on, to wch therefore we
are euer to aspire. In
conclusion

Nothing am I to will,
but that God haue his will.

And

And we shall never attaine to happines in this life till we be come to the said case of willing & nilling of nothing, w^ch^ is the doeng as the will of God, not as ours, the things y^t^ belong to vs to do, and accepting as from God and as his will, those things that happen he sends or permittes to happen to vs or to others; and this is a case of indifferencie as to all things, of disproprietie of will and of perfect resignation, that makes one to become as it were impassible to all y^t^ creatures can do towards him or y^t^ maie otherwise fall vpon him, and enables him to leade a life more diuin then human; and till we come to y^t^ case we remaine subiect to all the miseries of this life, that are almost infinite in number & greeuous to nature; but being come to the said case of happines, (towards w^ch^ we are euer to aspire), euen y^e^ things y^t^ are in their owne natures sharpe,

sowre,

sorra; and difficil, proova
to ba easie; pleasant, & sweet.

Quæcumque voueris, red-
de. Whatsoeuer thow
hast (or shalt) vowe (or promise vnto God)
do thow render (and paie
or satisfie) thesame. Eccles: 5. 3.

Being asked by another m^r
I thought pertained to be doñe
especiallie by a religious person
in satisfaction of the obliga-
tion he hath for tendance
towards perfection, I answere
thereto the best I can vnder
the propositions followeng; viz:

First it pertaineth
to him, that he haue all-
waies a will and purpose of
minde to labour for perfection,
and neuer depose or laie
aside such will & purpose, w^ch
if he should, (as God forbidde)
happen out of frailtie or other-

wise

otherwise to do, then to reassume the said will and purpose assoone as he can.

Secondlie y^t^ he pursue y^e^ exercise of mentall praier y^e^ best he can; and the better will he be able to pursue it, if he exercise it twise a daie, that is to saie, once in y^e^ ~~euening~~ morning, and once in y^e^ euening; or if he haue not commoditie to do it twise a daie, yet at least to do it once; and great or principall esteeme is he to make (as indeed he ought and as it deserueth) of such praier; for ells neuer will he standa to the performance & prosecution of it in such serious maner as is needfull for him, and y^e^ nature of the buisnes requireth.

Thirdlie that he obserue and be carefull to fullfill such diuin inspirations

as

as he hath in or through
such his mentall praier the
wch euer tendz to the contra-
dicting & mortifieng of ye desires
or inclinations of corrupt nature,
either for ye matter, or for the
end or other circumstance or
circumstances of them, and
neuer moue or inspira the
soule to do anie thing that
otherwise is vnlawfull, but
allwaies either to that wch
she is otherwise bounde to,
or if it be a thing indifferent
in it self, to doe it for a
good ende and wth observing of
other due circumstances abo-
ut it.

Fourthlie, to the ende he
maie ye better & easier praie,
and be ye abler to discerne
ye diuin inspirations, it is need-
full that he eschew all ex-
terna and distractiue buis-
nesses, solicituds, and imploi-
ments farther then obliga-
tion or necessitie (in which
obligation & necessitie I vn-
derstand and include, among

ye

the rest, those imploiments that are laied on him by diuin inspirations according to externe obedience) shall laie on him; and he to be carefull to goe no farther in them, then such obligation or necessitie shall reallie require of him.

Fiftlie that he observe the graces naturall and supernaturall wch he hath, and wch measure and qualities thereof, and accordinglie do worke and exercise himself both in wch buisnes of praier, and in wch exercis of vertues.

Sixtlie those wch haue wch lesse guift for praier, must seeke to supplie it, by vsing wch more diligence (and force themselues so farre as is needfull) in the exercise of vertues, the wch (in generall) consisteth in abnegation of themselues in all

all things.

Seuenthlie; in more par-
ticuler, such exercise of ver-
tue consisteth in avoiding
sinne & doeng the good yt
pertaeins to vs to do. But &
thinke it fitte to descende
yet to farther particulers in
this point and thereupon
saie that ye exercise of
vertues consisteth in three
points; The first is, that
he do those things yt by anie
lawe or title belong to him
to do;

The second, yt he absta-
ine both as to deliberate
thoughts, wordes, and deeds frō
those things which by anie
lawe or title he ought to
abstaine from.

The thirde is yt he suf-
fer & undergoe with the
best patience & conformitie
of will he can, all such
difficulties & croses in natu-
re, wch fall on him to be
suffered & undergonne.

Eightlie; he to haue ha-
bitu allie in his minde an
inherent will and purpose to
do all things; and so farre as
out of frailtie he transgresseth
or faileth he transgresseth
or (wch often he will in the
things of ye lesser moment) in
anie of these things, to be
sorrie for it in generall or
particuler, and to reassume his
former perfecter purpose, assoone
as he can.

If he do this, then doth
he satisfie his foresaid ob-
ligation for tending to per-
fection; If he do not, then
hardlie or not at all will
he satisfie thesame for
ought I know.

The doeng requireth
seriousnes in labour & dili-
gence, with some force
and violence on nature,
so farre as it will not be
drawen wthout such force
or violence. And such
force & violence is chiflie

to

to be vsed vpon y^e^ will, and
partlie vpon the bodie; but
yet corporall nature is by law-
full meanes to be sustained
and cheerished so farre y^t^ it
maie be able to serue
the spirit, and y^e^ spirit it selff
to be held in a state, not
of deiection, heauines, or sad-
nes', but of alacritie, and
pleasantnes w^th^ all of in-
nocencie so farre as maie
be.

Things y^t^ are of themselues
indifferent, as not being comma-
nded or forebidden by anie
lawe, one is to vse or
not vse them according
to what he findes they
promote or hinder his spirit
in the waie of perfection.

In paucis vexati, in
multis benè disponentur. Sap. 3.
Being vexed (or afflicte but)
in few (aduerse) things,
they will thereby be dis=
posed for manie things.
wisedome. 3.

The said sentence of
holie scripture I reccount
by occasion I readde it in ye
epistle of this daies Masse.
few in number & small in
quantitie or moment be ye
matters of or suffrings; but
manie & great are ye pro=
fits yt come thereby if we
suffer as we shoulde. I inten=
de not now of ye crowne
of glorie yt will be rendred
for thesame in ye future
(where of all ye suffrings heere
(saieth St Paule) are not
condigne or worthie) but of
the good & profit yt comes thereby

euen

euen in this life to a soule
that is in ye waie or course
in wch all things turne to
her good according to ye other
saieng of ye Apostle, that to
those that loue God, all
things do cooperate to
their good; and such waie
or course is by being in ye wa-
ie & tendance towards per-
fection, in wch if one be
not, I know not how ~~an~~
anie thing can turne him
to good, vnlesse it be a thing
that puttes him into the said
waie or course. And now
the great and manie bene-
fits ye are founde euen in
this life by litle & few suf-
frings consist in this, ye God
seeing ye soule verhouslie &
as in his seruice to vndergoe
those lesser & fewer matters
of suffrings, geueth & bestow-
eth on her as a present re-
warde for such her doeng,
so great a measure of his
supernaturall grace ye in
a shorte time by such mea-
nes she ~~being~~ becommeth to

liue

liue & abide aboue all vex-
ations & sufferings both great
and little, and to liue and
leade a life full of true
ioie in God, wch is perfect
haffines; And indeed the
soule yt is trulie in a pro-
fiting course receaues by
the vexations she feeles in
nature, good, that is in-
finitelie aboue the mea-
sure of those vexations, q̄
which though they be but
in some few particuler kin-
des or matters, yet do they
cause good in other kindes;
as for example; if he be
pinched by pouertie, it hel-
peth him for chastitie,
patience, temperance; &
other vertues; likewise if
he carrie himself patienthe
in matter of patience, tem-
peratelie in matter of tem-
perance &c: it will availe
him q̄ better to vndergoe
pouertie vpholo chastitie &c;
and in like maner by occasi-
on of a vexation in anie
other kinde or matter, he

shall

shall coñe not onlie to ex-
ercise himself in ỹ speciall
vertue perteining to ỹ matter,
but allso shall withall there-
by increase in other vertues
in some good proportion ỹ
wch verifies ỹ foresaid place
of holie scripture; Quod
in flaucis vexati, in
multis bene disponentur;
that is, disposed the better
to exercise vertues, and the
more in number & the
greater in worth, by those
fewer & lesser vexations.
And the reason heer of
is plaine, being this, that
euen as all our vices and
vicious or defective doengs, do
proceed from self will, or (wch
is all one) from self loue
and proprietie of will, and
all vertue proceedeth frō
battering & mortifieng such
self = will, as being ỹ roote
or spring of all vices, so whē
the soule doth vndergoe
anie vexation, thereby her-

self will

herselfwill and selfe=loue
is by somuch battered & mor=
tified and she q^y better enabled
not onlie for exercisa of that
speciall vertue w^ch that mat=
ter most directlie concerned,
but allso for all other mat=
ters of vertue, and this by
reason the generall or
comon roote (being selfwill)
and impediment of all exer=
cise of vertue was weak=
ned and lessened or mortifi=
ed by the due vndergoeng of
the vexations in some one
or few particuler matters.
And this is q^y difference of q^y
vertues gotten by praier, and
those gotten by practise furth
of praier, that praier doth
imbue q^y soule in some mea=
sure or degree (according
to worth of q^y praier, or the
will & pleasure of God)
with all maner of vertues
in generall, and in parti=
culer and perhaps more fullie

with

with ye vertue wich ye soule
especallie exerciseth in praier,
or in ye praier and in ye vertue
of it purposeth to exercise fur-
th of praier, whereas the
exercise of anie speciall ver=
tue or vertues furth of pra=
ier doth principallie cause
increase in ye speciall ver=
tue or vertues, though wth
all it do allso cause some
increase in all othes ver=
tues in generall, for ye rea=
son before specified of ye bat=
teria of self=will that is
the roote or spring of all
vices, and consequentlie caus=
eth increase in all ver=
tues, though liklie not so=
much as it doth in ye speciall
vertue ye directlie perteined
to ye matter wherein ye exer=
cise of ye vertue was. And
the reason of that I before
saied of ye soules becomming im=
bued by meane of praier wth
all maner of vertues in

generall,

generall, and no more wth one vertue then wth another, saue so farre as she hath more need or defect in one vertue then in a nother, is this y^t the soule in her praier being praier of resignation especiallie if it be spirituall praier, doth expánde, dis-blaie, and laie open to the diuin view for grace to be deriued thence, her whole bosome, which is y integritie & puritie of her affection towards God, that makes her capable of an immense or allmost infinite influxe of grace into her that extends not to this or that vertue in speciall (saue so farre as there is speciall need for it) but in generall to all vertues, so y^t the soule in vertue of such influxe becommeth (according to the measure of it) inritched and enabled for the better exercise

 of

of all maner of vertues per-
taining to her to exercise;
such vertuousnes doth the
soule for all maner of good
purposes drinke and drawe
into her self out of the diuin
fountaine lieng open to her,
as she to it, in praier, espe-
ciallie in praier that is
spirituall, and the more
spirituall it is, the greater
plentie of such graces pro-
ceedeth from it, and the
spirituallie doth consist
in the degree or elevation
the soule is in, w^ch is, that
the higher she is elevated
aboue herself and carried
into meere spirit, the mo-
re capable is she of the
foresaid infusion from y^e diuin
spirit; And by thes tearmes
maie not seeme vncouth
singuler or strange vnto you,
hearken & praie you what
therein be y^e wordes of S^t
Gregorie, which I iust euen
now readde in reciting my

effica

office for this daie being S^t
Mathews feast, wherein the
first wordes of the second les=
son of y^e second Nocturne,
be thes y^t follow (and
they are S^t Gregories)
Per contemplationem,
qua suster nosmetipsos
quasi in aera leuamur.
By contemplation (that
is spirituall praier) we
are heaued vp aboue o^r
owne sellues as it were
into the aer aboue vs.
And note y^t he saieth not
that in contemplation we
doe heaue or lift vp o^r sellues,
aboue o^r sellues, but that we
are heaued or lifted vp, w^ch
is by another and y^t is y^e diuin
spirit, with its grace or
vertue not onlie mouing &
enabling but also euen as
it were impelling (so potent
and vigorous is the motion
& working) the soule to ele=
uate herself into spirit

aboue

aboue herselfe; in which case being she contemplateth her naturall motions and inclinations towards their correction, euen as an Egle being aboue in the aier, with its perfect sight cleerlie beholdeth both great and small matters that are beneath on the earth.

Angeli eorum semper vident faciem patris mei, qui est in cœlis.

their Angells allwaies see the face of my father who is in heauen. Math: 18.

Beati mundo corde, quoniam ipsi deum videbunt.

Happie are the cleane of heart, because they shall see God. Math: 5.

It is the highest perfection
of this life, being a kinde
of Angelicall abilitie, imediat-
lie to contemplate God in
the middest euen of ȳ most
serious imploiments of the
Imagination, as in studieng,
disputation, preaching, penning,
casting of accompts, and other
such like serious doengs w^th
the interne senses. And
this perfection I wold thinke
(howsoeuer all do aspire to
it) to be or haue ben but
of verie few of the Saints.
Another lower perfection
somewhat in ȳ^t kinde there
is, w^ch not onlie all saints ha-
ue it in them, but allso
some others ȳ^t are not as
yet arriued to absolute per=
fection, maie haue in the;
and ȳ^t is, that they hauing laied
a side ȳ^t foresaid doengs of the
Imagination, wherein instan-
tlie before they had ben
do finde no maner of impe=
diment thereby to their present
contemplation, but do instantlie

and

and so soone as euer they haue
laied aside those their imploimen
ts finde themselues readie
and able to contemplate God
+ wth all promptitude, and wthout
anie meane or helpe of sen-
ses, or labour of their owne
in it, and wth out receauing
ania maner of impediment
or disablement from their
precedent imploiment, yet
perhaps being now enabled to
contemplate more intensiue=
lie by reason of ye foresaid im=
ploiments, which though while
they lasted they were some
distraction to them, yet be=
ing ended proue to haue
ben a good and profitable di=
uertment & recreation to ye
spirit, + the which thereby
now contemplates more effica=
ciouslie, then it would ha=
ue donne, if it had not had
the said diuertiment & recrea=
tion, like to a bowe yt being
newlie bent, after yt it ha=
th remained long vnbent, is

much

much stronger & better for shoo=
ting, then if it had remained
allwaies bent; yea (and wch is
more) if those exercisers ye
[illegible] haue mencioned be priuate=
lie by themselues or at
such libertie in those their
imploiments of ye imagination,
as for example in casting of
accompts, studieng, or penning
that they maie make some
pawsings or interruptions there=
in, they can and will verie
frequentlie make such paw=
sings and interruptione in such
their imploiments, vpon inter=
ior inuitations for eleuation
of spirit towards God, which
is contemplation, and will in
that case frequentlie ma=
ke of those eleuations with
asmuch perfection as if they
had not before ben in anie
of those imploiments of the
imagination, and haueng
brought such their eleuation
to the highest they can for
that instant bring it, then
can & vsuallie do they sud=

denlie

suddentia reassuma their sa=
id imploiment of the fmagina=
tion, and by and by after vppon
another interior inuitation
(wch is neuer failing to bo
most frequent in them) they
do as they did before, neuer
finding ~~impto~~ impediment throu=
gh their said externe imploi=
ment, but rather helpe there=
by for yt reason ye haue
heard; but yt eleuation vp=
pon euerie such pawsing
or interruption growes to be
higher, abstracter, and perfec=
ter, then was yt eleuation on
the former pawsing. And this
I thinke to be the case and abi=
litie not onlie of those yt are
allreadie perfect, but allso
of some others yt are but in
tendance towards perfection.
But yt abilitie first mencioned
by me, which was of contem=
plation euen in yt verie
time and act of the serious
imploiment of the fmagina=
tion, I would thinke yt not
euen all Saints or perfect

soules

soules haue it in them. But in=deed there is a kinda of contemplation (though it be not so fullie & properlie a contemplation) that those lesse perfect soules maie (and some of them at times do) vse and exercise euen in the middest of the fore=said distractiue imploiments and together with y^e^ actions of them, and that is, an elevation or adhesion to God by the will, the vnder=standing being imploied about thesaid externe buisnesses, whereas the Angelicall & perfectest Contemplators wou=ld in such imploiments haue had their Imagination bus=ied about the externe affaire and vsed some slight (yet sufficient) reflexion of y^e^ vnderstanding towards it, but the soule maintie=neth both w^th^ vnderstanding and will remaines attent contem=platiuelie towards God,

euen

euen in ye middest of those
externe imploiments that of
themselues are the most
distractiue. But soules yt as
yet are imperfect, yet are
in some forwardnes of waie
towards perfection, in distra-
ctiue imploiments as their
vnderstanding becommeth
wholie distracted for the
time, so is their will allso the
lesse perfectlie vnited or ad-
herent for the time, if not
wholie disabled for all applica-
tion of it towards God, ac-
cording to what ye nature
of the externe buisnes is
the more or lesse distrac-
tiue to ye soule; for according
lie more or lesse perfectlie
maie sha in such case
applie her will towards
God, and the imploiment
maie be so extreamelie
distractiue or she as yet so
imperfect in ye exercise of con-
templation, that it will who-
lie hinder application of the

will

will aswell as of $\overset{e}{y}$ vnderstan=
ding, in it. The more the
soule in her present natu=
re is affected to $\overset{e}{y}$ imploiment
the more is she enfeelbled
or disabled for contemplatiõ
both during the imploiment
and after it is past, and all=
so for contemplations in paw=
sings or interruptions, and
the lesse her affection,
the lesse the impediment
by the imploiment; and the
imperfecter the soule is, $\overset{e}{y}$
more apt is she to beare
or contract affection towar=
ds the worke, and can
the more hardlie or vn=
readilie quitte and free
herself from such affection;
and indeed such is the visco=
sitie of $\overset{r}{o}$ nature as to af=
fecting things that no worke
we $\overset{r}{in}$termedle with though
of it self and in its nature
it be perhaps vngratefull to
our nature, but if our doeng
is with more inordinate af=
fection then it shoulo be,

and

be, and such inordination
is not perhaps as to the natu-
re of the, of the worke y^t
is more displeasing to vs, but
to our owne doeing or working
about it, the which we
Loue as we Loue our owne
selues, w^ch is inordinatlie;
But the perfecter the soule
is, the lesse inordinate af-
fection is there in her bo-
th as to y^e natura of the
worke and as to her owne
working vpon it, and as
she little Loues herself in-
ordinatlie, so doth she but
little Loue her owne wor-
kings, much lesse y^e matter
of the workings y^t is more ex-
terne and lesse connaturall
to her to Loue. But the
verie perfect soule inter-
medles with those things
quasi non entia, as if they
were things that had no
being at all, as to her affec-
tion both to y^e matter of y^t
worke and to her owne
working vpon thesame mat-
ter; and this in y^t them is

y^t

that Angelicall qualitie y^t
& first mencioned, by w^ch Sem=
per vident faciem Patris,
sce, allwaies see the face
of God (according to the ma=
ner of this life) euen in
imploiments that are ~~not~~
most distractiue; towards
which perfection it will
suffise for vs to aspire. And
whereas I haue before
said, that some diuertimen=
ts, or distractions proue
afterwards to be more profi=
table to y^e soule towards her
spirituall exercising them if
they had not ben, hearken
& praia what is therein said
in the Collations of the
Coll: 24. fathers, by a verie graue
chap: father; where the wordes
20. therein be as follow viz;
The interruptions in your
solitude and recollectednes, w^ch
you and we Eremiticall li=
uers, are wont sometimes
to haue and finde by occa=
sions of our brethrens com=
ming to visit vs, although
it seeme troublesome to you

(as

(as I perceaue by some words of some of you it doth) and fitting to be eschewed or preuented by you, yet I praie you patientlie attende to my words in it, and I shall in fewe wordes shew vnto you, how wholesome and profitable such interruptions or diuertiments be both for your bodies and your spirits. often times it happeneth not onlie to Novices or beginners or ij imperfecter ones, but allso to the most expert and perfectest of men, that vnlesse the seriousnes of their minde in the application thereof towards God, be not eased by some diuertiments & cessings from workings for some times, they will fall either into colones, dullnes, and laxines of spirit, or elles surelie into harme of bodie & decaie of health. And therefore prudent and perfect men, when euen frequent visitations by ij brethren happen to them, they are

not

not onlie patientlie to tolera-
te, but also willinglie to em-
brace such occasion of diuer-
timent and recr[ea]tion coming
on them by meanes of such
visitings by brethren. for
though such visitings and
thereby interruptions of our
contemplation, seemeth
some impediment for the
time to our spirituall pro-
gresse, yet indeed it doth
not so, but promotes vs w[ch]
settes vs more forwarde,
by occasion y[t] we euer w[ch]
at all times reteining in
vs a will w[ch] intention of
goeng forwarde and of so-
litude so farre as the
same maie be good for vs,
do by occasion of such visi-
tings w[ch] interruptions recreate
and comforte o[ur] spirit, and
enable it the better to
contemplate afterwards
whereas if it had no such
diuertiment or interrup-
tion, it woulde loose of its
vigour and strength, and
woulde not so well hold out
to a good w[ch] speedie ende.

thus

Thus is it saied in ye booke of the Collations, and ye graue father that spake this went on farther in proofe of what he had so said, and brought in (among other things) that which is saied of S. John the Euangelist recreating himself with a Partridge that he had in his hande, and did as it were playe with, as you haue heertofore readde more at lardge among other examples, in the booke ye are thereof.

Qui ambulat in tene-
bris nesit quo Vadat.

He that walketh in
darkenesse, knoweth
not whether he goeth.
John .12.

They who walke
in

in ye waie of perfection are
in darknes about their progres-
se in thatsame waie, sa=
ue so farre as God yeatds
them supernaturall light
for it; for without it they
do not knowe, how to chuse
the proper Media or mea=
nes for attaining to perfection;
and such supernaturall light
comes not all at once but
increaseth or varieth accor=
ding to what ye soule nee=
deth, or is capable of; and
those media or meanes
being (together with praier)
nothing but ye correcting & re=
mouing of certain vicious
habits and affections yt are in
vs, and are the spring of
all or sinnes and defects,
God imparteth his light
at the first for discerning
of the greater grosser, and
palpabler sinnes, and proce=
deth by litle & litle to ye
discouerie and amending of

the

the vices and defects yt are more secret and subtile; but euer y^e soule is ignorant of wt is futurelie by her to be amended; for she hath no light for it, the time for it not being yet come, so yt she, as hereto, is in darknesse, knowes not whether she goeth. for vices and defects at the present to be amended, she hath present grace & light as she had grace & light heertofore for vices and defects heertofore amended; and such ignorance or darkenes in the soule for the future, is not onlie for thesaid matters of sinnes or defects, but allso for matter or maner of praier, and matter of mortification or suffring. for she doth not knowe nor can rightlie imagin what will be y^e qualitie of her praier heereafter; onlie yt she knowes or hoapes in a

generall

a generall, that it will be
spirituall, and more spiritu=
all then now it is; but the
qualitie of such spirituallie
in fraier, she cannot somu=
ch as anie thing rightlie con=
ceaue what it is, till she
be come to experience it
heerafter by a light which
she then, and neuer euerie
time one after another
shall haue for making a
discerning such her fraier,
as she hath light for her
present fraier, and heerto=
fora, had for y^t w^ch is past;
and in particuler, she kno=
wes not when nor in what
maner, nor whether at all
or no, God will worke mo=
re supernaturallie in her,
then is ordinarie, for has=
ting her to perfection, by tho=
se in actions of his wherein
she is onlie patient,
and not agentst; neither
can she imagin the ma=
ner or times of internall

desolations

desolations and darknesses, ỹ
God maie and liklie will
sende on her, as he doth
on other soules in euerie
spirituall course; and so for
tentations spirituall and cor-
porall, and other passadges
that lie wholie in ye han-
des, power, and knowledge
of God concerning her, she
is for the future wholie
ignorant; and likewise as to
other kindes of morbifications,
probations, and sufferings, she
doth not now knowe, what
kinde of ones God will sende
or prouide for her towards
her exercise of vertues, nor
+ in what maner she through
gh ye diuin grace and lig-
ht shall vndergoe the same,
or behaue herself about
them: for present matters
of mortification & suffering
she hath present light &
might as she had heertofore
for those ỹ are past and

and vndergonne; but for the
future she is in darknes and
ignorance what they will be,
and what her enablement &
lights a bout them will be;
onlie in a generall, she do=
th & verie well maie hope,
that God, who prouides & sen=
des them, will geue her
somuch grace and light, that
they will turne to her grea=
test good and promotion in
the waie of spirit and per=
Sap: fection; Justum deduxit
10. Dominus per vias rectas, et
ostendit illi scientiam San=
ctorum; honestauit illum
in laboribus, et compleuit
labores illius. God hath led=
de the iust man by right
waies, & hath shewed vnto
† him the things which they
who are or shall be holie
or perfect, are to knowe
(through his inspirations) &c;
and hath brought the ma=
ns labours to their proper
good ende. This is ye sense
of those foresaid wordes of
the wise man in ye scripture;

(wisedome. 10)

But to returne to my matter,
I saie, that by what was be=
fore said I affeareth to be veri=
fied w^ch^ at first I cited out
of holie ~~fathers~~ Scripture, w^ch^
was, that for y^e^ future y^e^ soule
being in darknes (as I haue shew=
ed her to be) walketh in dar=
knes, God reseruing for future
times, and imparting things still
from time to time according
to her capacitie & need, and
to what maie be proper for
her at each time & in each
case; and this for amende=
ment of vices and defects, ex=
ercise of praier, and vnder=
goeng of mortifications, in w^ch^
three points consisteth y^e^ waie
of tendance towards perfection
and perfection itself. Ans=
werable to this is y^r^ other sai=
eng of our Saviour; Spiritus
vbi vult spirat; et vocem
eius audis; sed nescis vnde
veniat; aut quo vadat.
The spirit inspireth, that
is, moueth and inlightneth

in

in whome, when, and in what maner he pleaseth; and he into whome the inspiration is, heareth such his voice or inspiration yt is made at the present, but so sudden and secret is the comming of the spirit for to inspire that a man seemes not to knowe whence or how the spirit comes, but by ex=perience at the present he findes both his presence and his working; and likewise she knowes not Whether he goes; that is; by what waies or meanes he will future lie carrie & leade her, she doth not as yet (nor shall till then) know; and this is the condition of euerie man that liueth & leadeth a li=fe of spirit. To this sense maie also those last reci=ted wordes of our Saviour be applied according to trueth. The soule being in a spiri=tuall course is apt to do as all

others

others do for such and all other
matters, w^ch is, most comonlie
to iudge or ghesse of future
things according to past & pre=
sent experience; but in our
buisnes of a spiritu all waie;
and what futurlie will be
the matter thereof or y^e maner
heto therein, either by y^e diuin
spirit towards y^e soule, or
by the diuin spirit towardes
the soule, in her correspon=
dence to y^e inspirations there=
in of the diuin spirit, she
can no more trulie and
right lie before hande im=
agin, than she can heere
by senses (that are y^e meanes
of her knowledge) imagin
or conceaue the maner
(that is the most spirituall
and holie incomprehensible
to senses) w^ch is now & euer will
be heta in heauen betweene
God and y^e blessed spirits
there, howbeit y^e soule is hee=
re euer apt (as I haue
saied)

saied) to iudge according to past
and present, the wch is as vn=
like to yt that is future lie to
be in this affaire, that
there will no such thing at
all happen in anie such
distinct or speciall maner,
as the soule now imagine=
th; but the future is,
alia vita, alij mores, ano=
ther kinde of life, ano=
ther demeanour or carrid=
ge, as to another purpose
is said in ference. And
therefore the soule is to
accommodate herselfe as blin=
de (as indeed she is in this
buisnes) to be ledde by God,
who is yt onlie able & illu=
minatign guide for yt purpose,
and to assure herselfe, that
as God knowes by what wai=
es he will guide her so she
doth not and so lette her
sette her heart at reast
and confidence in God, who
knowes, can, and will bring
her to an happie ende

ende according to ye goodnes,
wisedome, and potencie yt is
in him. And therefore
one in a spirituall cour-
so can rightlie imagin
no farther then himself
hath allreadie gonne,
but how God will for ye futu-
re carrie him, or other
soules, he doth not knowe
nor is to take on him somuch
as to imagin, besids ye senses
can iudge or imagin nothing
rightlie of spirituall passa-
dges and things, that should
be as it were the life
of a spirituall liuer, whose
condition maie well be
signified by those creatures
and their carriadge specified
Ezech: by Ezechiel ye Prophet, and
1. saieng of them, that
Vnusquisque eorum coram
facie sua ambulabat, et
vbi erat impetus spiri-
tus, illuc gradiebantur.
Euerie of them walked

on

on before his face, and
whether the strong im=
pulse of the spirit did
urge them to goe, the=
ther they went. yea as
for things past, ~~mine~~ manie
things have passed in her
soules to her great good,
vnawares and vnknowen to
her self through the mo=
re subtile and secret
working of y^e^ diuin spirit,
and some things she hath
discerned, but they are
not explicable by wordes, nor
well imaginable, so spiritu=
all were they; some other
things w^ch^ at the acting
of them she some what
discerned, but they are
now cleane out of her
memorie, or remembers
them but imperfectlie,
and this by reason of the
~~confu~~ copious varieties & chan=
ges y^t^ dailie haue ben
in those passadges of soule

in

in tracts of manie yeares;
And though those former=
lie experienced things were
neuer so perceptible to sen=
ses or otherwise to vnder=
stande, and remained ne=
uer so fullie and firmelie
in her memorie, yet will
such knowledge and me=
morie nothing at all serue
her for future passadges,
that will haue no likenes
or resemblance to passad=
ges past.

Dando, Subleuando, ignoscendo gloriam adeptus est.

By geeuing, relee=
uing, and forgeeuing

he

he hath gotten himselfe glorie.

This in a seculer sense was saied of Cæsar, but in a spirituall màie farre more worthielie and trulie be saied of God, who by nothing glorifies himselfe more then by geuing and bestowing on man (otherwise most poore & least deseruing) of his graces & blessings both spirituall and temporall, releeuing his manifolde necessities, and freelie pardoning his infinite transgressions. AMEN.

Deo gratias.

Pray for your frend & seruant
Chr: Br:

This Booke hath bene
Corrected by ij correggenall
worde for worde.

Ms. Codex 240

1965 g. Dr. Albert C. Baugh

~~Ms. Eng. 31~~

65 M 38

Ms. Codex 240

T.32
P 1893

728
SMBLE
1760